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“ ——— last the bright consummate FLOWER
“ Spirits odorous breathes.” MILTON.

ONCE more we hail with gratitude the returning spring! In winter, when the earth is bound up with ice, and covered with a bed of snow; when the trees are divested of their leaves, and appear dead; and the very herbage seems annihilated, then “the lord of the soil” casts his eyes over the barren waste with a sigh. As his reason alone could not lead him to believe, that the tree would ever again blossom, or the earth be again clothed with a beautiful carpet of vegetables, so his heart sinks within him, from a fearful apprehension, that the LORD OF ALL is unmindful of his necessities. This, ye legislators! is the period, when you should, in imitation of the churches of Rome and of England, appoint your *days of humiliation and solemn fasts*: for it is at this gloomy season that man feels his dependency on a *power above him*. But when the sun so diffuses its warmth through the air, as to loosen the flinty brook, and edge it with green; and when the full bladed grass appears, and awakened nature sees a new creation, then the husbandman exclaims, with exultation, “MAN IS NOT FORGOT-

TEN!” for here and there are pledges of an adorable reminiscence, and traits of a wonderful renovation! Then seize, legislators! this season of returning spring for your *national thanksgivings*, when every sense and every heart is joy. If in winter the husbandman

“ ——— marks not the MIGHTY HAND
“ That ever busy, wheels the silent
“ spheres,”

he cannot miss it

“in the fair profusion that o’erspreads
“ the spring.”

The poets have conveyed their ideas of spring, by describing this genial season, as a youth of most beautiful air and shape, with a blooming countenance, expressive of satisfaction and joy, and clothed in a flowing mantle of green, interwoven with flowers; a chaplet of roses on his head, a *narcissus* in his hand, while primroses and violets spring up under his feet.* The or-

* The poets have described spring, accompanied by Flora on one hand, and Vertumnus on the other; and immediately followed by a stern figure, in shining armour; this is *Mars*, who they say has long usurped a place among the attendants of spring.

ament and pride of spring, Milton's "*bright consummate flower*," must therefore be the theme of our present number.

Every one may think that he knows precisely what is a *flower*: it is however remarkable, that botanists have been not a little puzzled in fixing their definition of it. The celebrated French botanist *Tournefort* tells us, that "a flower is a part of a plant *very often* remarkable for its peculiar colours, *for the most part*, adhering to the young fruit, to which it *seems* to afford the first nourishment, in order to explicate its most tender parts." Is this a definition? *Pontedera*, in his *Anthology*, tells us that "a flower is a part of a plant unlike the rest in form and nature." *Jussien* says that "*that* is properly a flower, which is composed of stamina and of a pistillum." But some flowers have no pistillum. *Vaillant* advanced one step beyond his predecessors, and asserts that "the flower ought, strictly speaking, to be reckoned the organs, which constitute the different sexes in plants: for that the petals, which immediately envelope them, are only the coats to cover and defend them," but he adds, "these coats are the most conspicuous, and most beautiful parts of the composition; and therefore to these, according to the common idea, shall I give the name of flower." *Martyn* went a little farther, and defined "a flower to be the organs of generation of both sexes, adhering to a common placenta, together with their common coverings." Nay, if we consult Johnson's Dictionary for a definition, we shall find that "*a flower is that part of a plant which contains the seeds*," which definition is more applicable to a peapod. The early botanists meant by the term *anthus*, *flos*, or *flower*, what is now understood in common conversation

by that term, namely, the rich and delicate looking painted leaves or petals, which adhere to the seed vessel, or rudiment of the future fruit. In truth, botany was unknown to the ancients, as a science. They had no distinct term to express the petals of a flower, so as to distinguish it from the green leaves of the plant. *Virgil*, in describing his *amellus*, which is a species of aster, the flower of which has a yellow middle and purple rays, and calls it a golden flower surrounded with purple leaves. All his translators, excepting *Martyn*, the botanist, have mistaken his description

"Aureus ipse [flos] sed in foliis, quæ plurima circum

"Funduntur, violæ subluceat purpura nigra." GEORG. IV.

Addison makes the *leaves* of the plant purple. Dryden makes the *bough* purple; and Trapp gives the *stem* a golden hue. All this confusion has arisen for want of a word in the Latin language to express the *petals* of the corolla, as distinct from the common *leaves* of the plant. Modern botanists have borrowed the word *πετάλον* from the Greek to express the beautiful rich leaves of the flower merely; and thus they avoid all ambiguity in description.* We make no apology for this dry discussion. Our aim is perspicuity rather than elegance. We wish to give the student of nature a less confused idea of a flower than he commonly finds in books; and we hope we shall give him a distinct idea of the beautiful but complicated thing before us.

Since the adoption of the sexual system, the petals, which excite the admiration of the florist, are considered by the botanist, as coverings

* See *Lec's Botany*, p. 4.

only to the essential parts of the flower. A flower, therefore, in modern botany, differs from the same term in former writers, and from the common acceptation of it ; for the calyx, the petals, nay, the filaments of the stamina may all be wanting, and yet it is a flower, provided the anthers and stigma can be traced. The *essence* of a flower then consists in the anthera and the stigma ; and they constitute a flower, whether they be supported by a calyx, or surrounded by a petal, or petals, forming that chaplet, coronet, or little crown denominated in Latin, *corolla*. A patient observer may find these nice distinctions illustrated in *ferns, mosses, mushrooms, lichens* and *sea-weeds*.

Let us now examine a complete or perfect flower ; and let us first look at

The CALYX ; which originally meant the green bottom of a rose bud ; but it is now extended to that green flower cup, which is generally composed of five small leaves ; and which incloses, sustains and embraces the corolla, or painted petals, at the bottom of every flower, and, indeed, envelopes it entirely before it opens, as in the rose. The calyx which accompanies almost all other flowers, is wanting in the tulip, the hyacinth, the narcissus, and indeed the greater part of the liliaceous tribe. The admirably accurate GREW called this part of the flower "*the empalement*," and defines it to be the outermost part of the flower, encompassing the other two, namely, the corolla, or what Grew called "*the foliature*," and the stamina and pistillum, which he called "*the attire*."

The terms *perianthum, involucrum, amentum, spatha, gluma, calyptra* and *volva*, are but different appellations of the varied calyx. LINNÆUS tells us,

that the calyx is the termination of the cortical epidermis, or outer bark of the plant ; which, after accompanying the trunk or stem through all its branches, breaks out at the bottom of the flower, in the form of the flower-cup. In the sexual system, or, as some will have it, the allegory of the illustrious Swede, the calyx is called the *thalamis floris*. The calyx is rarely one entire piece, but of several, one laid over the other. This structure serves to keep the whole flower or composition tight ; and at the same time, allows it to recede, as the parts of fructification increase in size : it is like slackening the laces of the stays, stomachers or bodices, in cases and circumstances not entirely dissimilar. Flowers standing on a firm basis, as tulips, have no calyx ; but where the foot of each petal is long, slender and numerous, as in pinks, they are kept within compass by a double calyx. In a few instances, the calyx is tinged with a different colour than green ; and then it is not easy to distinguish the painted calyx, from the painted corolla. Linnæus however gives this simple rule ; the corolla, in point of situation, is ranged *alternately* with the stamina ; whereas, the segments of the calyx stand opposite to the stamina. Thus much for the calyx.

The COROLLA is the circle of beautiful coloured leaves, which stand within the calyx, forming a chaplet, composed of a petal or petals ; for so we call those delicately painted leaves, which excel in beauty every other part of the plant. In the piony, the petals are blood red ; in our garden lilly, a rich and delicate white ; and in tulips and violets, charmingly variegated. The number of petals in a flower is to be reckoned from the base of the corolla ; and the number of the seg-

ments from the middle of it. If the petals are quite distinct at the bottom, the flower is said to be polypetalous, or to consist of more petals than one; but if the petals are united at bottom, though ever so slightly, then the flower is monopetalous, or consist of one petal only; thus the cranberry is monopetalous and not tetrapetalous, because, though the petals fall off in four distinct parts, they were originally united at the base.* A bell-shaped flower consists of one petal, and is denominated *corolla campanulata*, and a funnel-shaped flower *corolla infundibuliformis*; a gaping flower *corolla ringens*; but the *corolla cruciformis* consists of four petals; and the butterfly shaped flower, or *corolla papilionacea*, consists of five petals, as in the pea blossom. The number five is most remarkably predominant in the petals of flowers.

There are, moreover, irregular flowers, consisting of dissimilar parts, which are generally accompanied with a *nectarium*, as in the larkspur. The nectarium, so called from nectar, the fabled drink of the gods, is that part or appendage of the petals, appropriated for containing, if not secreting the honey, whence it is taken by the bees. All flowers are not provided with this receptacle for honey, although it is probable that every flower has a honey-secreting gland. The irregularity of the form and position of this receptacle frequently puzzles young botanists. Sometimes the nectarium makes part of the calyx; sometimes it is seated upon the anthera, and sometimes it is fixed in the common base or receptacle of the plant. Plants in which the nectaria are distinct from the petals, that is, not lodged within their substance, are generally

* Philosoph. Botan. Linnæi.

poisonous.† If the nectarium do not exist as a distinct visible part, it probably exists as a pore or pores in every plant.‡ It may hereafter be demonstrated, that this secretory apparatus is primarily necessary to the fructification of the plant itself. *Rousseau* says, that the nectaria are one of those instruments destined by nature to unite the vegetable to the animal kingdom, and to make them circulate from one to another. A flower and an insect have great resemblance to each other. An insect is nourished by honey. May it not be needful that the flower, during the process of fructification, should be nourished by honey from the nectaries? Sugar is formed in the joints of the canes, for, perhaps, a similar purpose.

STAMINA PISTILLA: within the corolla stands, what Grew called the *attire*; but what are now called the *stamens* and *pistils*, which in the sexual system, and Linnæan hypothesis of generation, are the most important organs of a plant; for on the number and respective position of the stamens and pistils, that prince of botanists has founded his famous *sexual system*.

The stamina are filaments or threads issuing from about the middle of the flower. Each stamen or thread is surmounted by a prominence or button, containing a fine powder. This protuberance is called the anthera, which is a capsule with one, two, or more cavities. See *Grew's* graphick descriptions, from plate 55 to 64 inclusive, where these capsules, with their pollen are finely delineated. The summit of each stamina is called by way of

† Philosoph. Botan.

‡ All the grasses have nectaries. In the Passion flower, it is a triple crown or glory.

pre-eminence, *anthera*, or *flower*. It contains the *pollen*, which term means in Latin the very fine dust in a mill. Some conceive this dust to be infinitesimally small eggs or seeds, or rather organick particles, *molecules*; others compare it to the seminal fluid in animals. This pollen, or fecundating power is very conspicuous in the tall white garden lilly. This powder is collected by the bees; and is formed, by some secret process in their bodies, into wax; which is a singular species of vegetable oil, rendered concrete by a peculiar acid in the insect.

The *pistillum*, which is the Latin word for a pestle, stands in the centre of the flower: this term has been adopted, from the fancied resemblance of a pestle in a mortar. It is placed on the germen, or seed bud; its summit is called stigma, and, in many flowers, resembles that bone of the arm, denominated the *os humeri*; but its form varies in different kind of flowers. The surface of the stigma is covered with a glutinous matter, to which the fecundating powder of the antheræ adheres.

The *germen* is then the base of the pistillum, and contains the rudiments of the seed, which in the process of vegetation, swells and becomes the seed vessels. It answers to the ovarium, or rather uterine apparatus of animals. The pericarpium is the germen, grown to maturity, or the plant big with seed.

The *receptacle* is the base, which connects the before mentioned parts together.

Fructification is a very significant term: it is derived from *fructus*, fruit; and *facio*, to make: we are not entirely satisfied with the definition, which our great master has given of this compounded word; he says,

it is a temporary part of plants appropriated to generation, terminating the old vegetable, and beginning the new. We have just described the seven parts of fructification; when recapitulated, they are in order, as follows: (1) The *calyx*. (2) The *corolla*. (3) The *stamina*. (4) The *pistillum*. (5) The *germen* or *pericarpium*. (6) The *seed*; and (7) the *receptacle*.

Having described the seven several component parts of that curious offspring of a plant, denominated a *flower*, we have now leisure to make a few remarks on the whole composition. We cannot readily believe, with most botanists, that the petals, or to take them collectively, the corolla, have no other use, in the vegetable economy, than merely to cover and guard the sexual organs. It militates against one of the most conspicuous laws of nature, where we never see a complicated contrivance, for a simple end or purpose; but always the reverse. There is a *breathing*, or pulmonary system, in every vegetable; an artery belongs to each portion of the corolla, which conveys the vegetable blood to the extremities of the petal, there exposing it to the light and to the air, under a delicate membrane, which covers the internal surface of the petal, where it often changes its colour, as is beautifully seen in party coloured tulips and poppies.* The vegetable blood is collected at the extremities of, what Darwin calls, the coral-arteries, and is returned by correspondent veins, exactly as in the green foliage.

It is presumed, that this breathing, and circulating structure, has, for its end, the sustenance of the anthers and stigma; as well as for the secretion of honey, wax and es-

* See Darwin's *Phytologia*.

essential oil, and for perfecting the prolific powder. The poetical author of the "*Botanick Garden*," imagines, that, as the glands, which secrete the honey, and the wax, and which perfect the pollen, and prepare and exalt the odoriferous essential oil, are generally attached to the petals, and always fall off and perish with it, it is an evidence that the vegetable blood is elaborated, or *oxygenated* in this pulmonary system of the flower, for the express purpose of these important secretions. I leave to the philosophick botanist to determine, whether there be more of hypothesis than demonstration in this assertion. We should, however, bear in mind this fact, that as the green leaves constitute the organs of respiration to the leaf-buds, so the bractes perform the same office to the flower buds.

Assuredly there are few things in nature, that delight the eye and regale the smell, like what Milton calls, "*the bright consummate flower*." Some of them far exceed the finest feathers, the most brilliant shells, or the most precious stones, or costly diamonds. This appears to have been the judgment of the learned and tasteful, in all ages. The term *flower*, has been always used to express the most excellent and valuable part of a thing; it is synonymous with embellishment, or ornament; it is used to express the prime, acme or perfection, of an individual in the animal kingdom, as well as the most distinguished and most valuable mental acquirement, as the flower of the army, the flower of chivalry. To say, that "he cropt the flowers of every virtue," is to express all that can be conceived of human perfection.

By the expressive term of *fructifi-*

cation,* botanists mean, not only the evanescent flower, but the green or imperfect fruit, for they cannot well be separated, as a growing plant like a living animal, remains not the same, but is continually changing; hence fructification is defined by Linnæus to be a temporary part of vegetables, terminating the old vegetable and beginning the new. The perfection of the vegetable consists in its fructification; the essence of the fructification consists in the flower and fruit; the of the essence flower consists in the antheræ and stigma; and the essence of the fruit consists in the seed, and the essence of the seed consists in the corculum, which is fastened to the cotyledon, and the essence of the corculum consists in the plumula, which is the *punctum vitæ* of the plant itself, very minute in its dimensions, but capable, by the combination of extrinsick caloric with its innate oxygen of increasing like a bud to infinity.

From this view of the produce of fructification, the disciples of Linnæus have learnt the following principles;

1st. That every vegetable is furnished with flower and fruit; there being no species where these are wanting.

2d. That there is no fructification without anthera, stigma, and seed.

3d. That the antheræ and stigma constitute a flower, whether the petals, or corolla be present or not.

4th. That the seed constitutes a fruit, whether there be a pericarpium or not.†

Linnæus's theory of fructifica-

* Fructification comprehends the *now* state of the flower, and the *futurition* of the fruit.

† See Lee's epitome of the works of Linnæus. Chap. ix.

tion is this ; he supposes, that the medullary part of a plant, that is to say, the pith, must be joined with the external, or cortical part, for the purpose of producing a new one. If the medulla be so vigorous as to burst through its containing vessels, and thus mix with the cortical part, a bud is produced, either on the branches or the roots of vegetables ; otherwise the medulla is extended till it terminates in the pistillum, or female part of the flower ; and the cortical part is likewise elongated, till it terminates in the antheræ, or male part of the flower ; and then the fecundating dust, from the latter, being joined to the prolific juices of the former, produces the seeds, or

new plants ; at the same time, the inner rind is extended into the petals or corolla, and the outer bark into the calyx.* This view of a plant will illustrate the assertion in a former number, that the seven essential parts, discoverable in the section of a trunk of a tree, may be discerned in its blossom.

Plants, more especially, "the bright consummate flower," SPIRITS ODOROUS BREATHE. On what does this agreeable odour depend ? The chemists say, on the oil ; but this is not going far enough. The agitation of this matter must be postponed to next month.

* See Darwin, p. 83.

SKETCH OF THE UNIVERSITY OF GLASGOW.

THE university of Glasgow owes its origin to the literary zeal of William Turnbull, who, in the year 1450, when he occupied the episcopal chair of this see, laid the foundation of the institution, by establishing a teacher of theology, and three professors of philosophy. From this, its infantile state, the progress of the college was, in the first instance, slow, but uniform. New professorships were created, as the advancing state of literature indicated a necessity for such additions to the establishment ; while the more general diffusion of science, effected by this and other academical institutions, reciprocated the advantage in the powerful stimulus which it gave to the vigour and activity of their exertions. During the last forty years, the progress of the college has been more than usually rapid. The celebrity attached to the names of several of the professors has attracted students from

every part of the kingdom ; and the instructions of Adam Smith, of Reid, of Anderson, and Miller, have been sought for and received with an eagerness proportioned to their merits. This prosperity continues to the present day with unabated vigour ; the number of students is annually increased, and the size of many of the lecture rooms is now found completely inadequate to the purposes for which they were originally designed. The chairs of the university still continue to be occupied by men of learning and talent ; the dependence of whose interests on their exertions, gives the fairest pledge of the future progress and utility of the institution.

The college buildings are situated in the High street of Glasgow, at a distance of a quarter of a mile from the cross which forms the centre of the city. Though displaying few of the ornamental beauties of architecture, they nevertheless inter-

est the stranger by their venerable and classick appearance ; while their general arrangement entitles them to the more appropriate praise of convenience and usefulness of structure. The front which they present to the street is 110 yards in length, and has an elevation of three stories. At the northern extremity is a gateway, leading to an area or court of considerable extent, in which are situated the houses of the different professors : a corresponding gateway, at the other extremity, conducts to the house of the principal. The grand entrance to the college is through a large gate in the centre of the building, surmounted by the royal arms. This leads to a flagged court, 88 feet in length and 44 in width ; on one side of which is a broad stone staircase, conducting to the faculty hall, a large and splendid room, in which the professors meet, for the transaction of the private business of the college. Passing forwards through another gateway, we come to a second area, 104 feet in length and 80 in breadth. This is surrounded by the different lecture rooms of the university ; a passage to those on the upper stories being formed by staircases, placed in circular turrets, projecting from the building. On the outer side of this area, and on the second story, is the common hall of the college ; a large, but gloomy and inelegant room, in which the publick meetings of the students are held, and divine worship is performed every sabbath day. The general appearance of this second area is striking ; and the imposing effect of the scene is heightened by the presence of the students, arrayed in their gowns, either repairing to the several classes, or assuming the Peripatetick character, and discussing the several topicks of literature and science, as

they lounge in groupes along the court. A gateway, much too narrow and undignified for its situation, passes under the common hall, and leads to a third area, which, though less regular than the second, displays considerably more grandeur of general effect. One side of it is formed by the Hunterian Museum, an elegant edifice, lately erected, under the superintendence of Mr. Stark, for the reception of the valuable collection of the late Dr. Hunter. The college library, which occupies another side, is likewise a modern building. The number of volumes contained in it exceeds thirty thousand ; in the arrangements for the circulation of which, among the students, much liberality and judgment have been displayed. Behind this third area is the college garden, an extensive piece of ground, well wooded, and laid out with considerable taste. It is intersected by a stream, which, though flowing through academick groves, has certainly no claim to the character of the "*puiror electro amnis* ;" the neighbourhood of manufactures producing a contamination of its waters, which effectually defeats all the purposes of ornament, while it has possibly denied existence to many a poetick lay, which the lively enthusiasm of youth might otherwise have poured forth on its banks.

The government of the university is constituted by a Lord Chancellor, a Lord Rector, a Dean of Faculty, the Principal, and the Faculty of Professors. The Chancellorship is a permanent office, at present occupied by the Duke of Montrose. The appointment of the Lord Rector is annual, and is vested in the professors and publick students ; the votes of the former having no other superiority than that derived from the influence natural to their situa-

tion. The mode of procedure in this appointment is somewhat curious. The election is determined not directly by the individual votes, but by a majority of classes, into which the voters are divided, according to their respective places of nativity. The decision in each of these classes, which are five in number, is made by individual votes, and these several decisions are afterwards brought together, and the result of the election determined accordingly. The person to be proposed for the office, is previously fixed upon by the faculty of professors; and this choice is almost invariably confirmed by his election; though usually not without considerable opposition from the students of a turbulent and riotous character. The Lord Rector is required to be present at a certain time after his election, to go through a number of trifling and unessential ceremonies, specified in the statutes of the college. The situation of Principal is a permanent one, under the patronage of the crown, and is connected with a salary of 600*l.* per annum. The duties annexed to the office are few, comprising little more than an attendance upon the different publick meetings, and examinations of the college. The present Principal is Dr. Taylor, one of the ministers of the city.

The Professorships of Glasgow are fourteen in number. They are supported partly upon the funds of the college, which, arising from landed property in the town and neighbourhood, are now extremely valuable, and partly upon the fees derived from the students. The former source of emolument, though considerable, is not sufficient to induce a languor in the exertions of the professors, or to render them indifferent to the reputation and success of their respective classes. The fees

are usually smaller than those taken at Edinburgh; in few instances exceeding two guineas; to some courses of lectures not being more than a guinea and a half. The divinity students at Glasgow, are entirely exempted from the payment of fees, on which account, a much larger salary is annexed to the theological chair, than to any other in the university.

The general scheme of education at Glasgow is more systematick, and connected with a greater number of academical forms and distinctions, than that adopted in the Edinburgh college. Of the classes conducted by the different professors, there are five, to which the epithet *publick* is distinctively applied, and which may be said to constitute the basis of the whole institution. These are the Latin, Greek, Logick, Moral Philosophy, and Natural Philosophy classes; composing, in the order in which they have been mentioned, the *curriculum*, or complete course of college education. The student, who enters upon this course, is obliged, by the laws of the university, to devote one session of six months to each of the publick classes; during which period, he is subjected to a strict attendance upon the daily lectures and examinations, and is required to compose a certain number of exercises or essays, upon subjects connected with the particular studies of each class. He is likewise much more completely controuled by the general forms and restraints of college discipline, than the students who have not entered upon this course of publick education. He is obliged, in the first instance, to go through the ceremonies of matriculation, and afterwards to attend all the publick meetings which are held in the common hall of the college. As a compensation for these restrictions, he is allowed to

give his vote on different questions, relating to the concerns of the college; to contend for the prizes proposed in the several classes, as well as for the publick prizes of the university, and to offer himself for the degree of Master of Arts, after having accomplished his academical career. The publick student is characterized, externally, by a scarlet gown, or *toga*, which hangs loosely from the shoulders over the whole body, and, when not invaded by the rents or rustiness of age, has an appearance far from displeasing. The *non togati*, or private students, as they are more commonly and familiarly termed, in their relation to the business and forms of the college, are placed very nearly on the same footing, as the whole body of students at Edinburgh. They simply fee the professors, and attend the lectures: no restriction being imposed upon them as to the objects of their study, or the punctuality and perseverance of their attention to these objects. The students of theology, medicine, mathematicks, and law, as well as those engaged in the minor pursuits of natural history, elocution, &c. are all brought under the general description of *non togati*, unless connected at the same time with some one or other of the publick classes, as is not unfrequently the case. The number of publick and private students attending the college is usually very nearly equal. During the last session, the total number of students exceeded nine hundred, of whom, it is probable that about seven hundred were natives of Scotland, a hundred and fifty of Ireland, and that the remainder were either Englishmen or foreigners.

When a young man, of seventeen or eighteen years of age, enters the college, with a view of becoming a

publick student, he not unfrequently omits the Latin and Greek classes, and beginning at once with that of logick, pursues his course forwards through the classes of moral and natural philosophy. This step, however, can only be taken where there is a considerable previous acquaintance with the Greek language, as the laws of the university, render it necessary for every student, on entering into any one of the publick classes, to submit himself to an examination from the professor of the preceding year, with a view of ascertaining the extent of his capacity and progress. Thus the student passing from the Latin to the Greek class, is examined by the professor of Latin: when he proceeds to the logick class, an examination is made of his proficiency in Greek; and the same system is pursued throughout his whole course of publick study. These examinations, which take place during the second month of each session, are attended by the principal of the college, and by the professor, into whose class the students to be examined are then entering. The ceremony is named a *profession*, or, not unfrequently, the *black stone examination*, from the circumstance of the student, *sub judice*, being seated on a large black stone chair, before the professors. The whole transaction is of an imposing nature, and may certainly be regarded as productive of beneficial consequences to the prosperity of the college.

It may here not be uninteresting to follow the steps of the student through these several gradations of academical education, accompanying his progress by a brief account of the general mode of study pursued in each of the classes which have been mentioned.

Previously to his admission into

the Latin or Humanity class, it is necessary that every student should have made himself acquainted with the rudiments of the language, and with a few of the elementary writers.* In the instance of those who are residents in Glasgow, or the neighbourhood, this is usually done by a continuance of four years at

* At the Scotch universities, the term *humanity* is usually and familiarly applied to this department of education. Perhaps the following may be the theory of this application. By the Latin writers, the word *Humanitas* is employed to denote a cultivated intellect; a mind ameliorated and improved by an acquaintance with those liberal arts and sciences, which confer dignity upon the nature of man. In his oration for Archias, Cicero says, "ut me pro summo poetâ, atque eruditissimo homine, dicentem, hoc concursu hominum literatissimorum, hac vestrâ humanitate patiamini de studiis humanitatis ac literarum paulo loqui liberius:" and again, "ab iis artibus quibus ætas puerilis ad humanitatem informari solet." During the middle ages, when the glooms of barbarity and superstition hung heavy over the west of Europe, a knowledge of the Latin language constituted the sole remaining link between the ignorance of the times, and those improvements in civilization and the arts, which had been made in the preceding ages of the Roman empire. By a conversion, perfectly natural in this peculiar state of things, the medium of acquisition was substituted for the acquisition itself; and the term *humanitas* was employed to designate that language, through which alone literature and the arts then existed to mankind. This application was adopted in many of the academical institutions established at that period; and the teacher of the Latin language was synonymously termed the Professor of Humanity. It may be remarked, at the same time, that it has been usual at Glasgow to connect a series of lectures on the belles lettres with the ordinary business of the Humanity class; a circumstance which seems, in some measure, to authorize the theory just stated, with regard to the present application of this term.

the publick grammar school of the town; an institution, well conducted and numerously attended. No peculiarity of moment is observable in the management of the publick business of the Latin class. Passages from the different classicks are appointed as objects for the attention of the student: examinations take place on these passages, and translations and exercises are prescribed with a view to expedite his progress in the acquirement of the language. That the instructions of the professor may be accommodated, in some measure, to the progress of the students, the class is divided into two bodies, the *seniores* and *juniores*; the former are those who have been among the *juniores* of the preceding year, and who still continue to pursue their Latin studies, though more immediately connected with the Greek class, the next in the order of succession. The number of students in the Humanity class has, of late years, considerably exceeded two hundred; few of these, however, are more than fifteen or sixteen years of age. The present professor of this department is Mr. Richardson, the author of some ingenious and interesting essays on the dramatick characters of Shakespeare.

The Greek class is the second into which the student enters, in the course of his publick academical progress. At the commencement of the session, devoted to this study, he makes his profession of Latin, by submitting to an examination on a series of Latin authors, selected by himself for the occasion. A small prize is usually given to the student, whose merits in this examination have been the most conspicuous. In the Greek class, as well as the Latin, a division is established among the students, for the purpose of facilitating the general means of in-

struction, and of adapting it to different stages of acquirement. Among the *juniores*, even the rudiments of the language are taught by the professor; with this deviation, however, from the practice of common schools, that very much is here left to the private exertions of the students themselves: a youth, who cannot resign a few hours of his daily domestick leisure to this pursuit, must give up the competition with his fellows, and suffer himself to be thrown, without opposition into the back-ground of the class. The present professor of Greek, Mr. Young, has occupied this chair, during a period of more than thirty years, with the highest credit to himself, and with the most important advantage to the interests and success of the university. It is a circumstance much to be regretted, that the eminent talents and extensive literary acquirements of this gentleman, are not more completely developed to the publick view. To those, more immediately connected with the college, he has long afforded a high gratification, by an annual course of private Greek lectures; in which, the elucidation of some of the finest writers in the language, and an exposition of the general principles of the grammar, are conducted with a degree of philological acumen, of happy illustration, and nervous eloquence, which at once informs the understanding and refines the taste of the hearer.

The profession, or publick examination, in Greek, is conducted on the same plan as that connected with the Latin department. The writers, from whose works selections are usually made for the purpose, are Homer, Anacreon, Sophocles, Euripides, Xenophon, and Demosthenes: a prize is generally given to those who distinguish themselves

on the occasion. Having passed through this ordeal, the student enters into the logick or first of the philosophy classes. The zeal, perseverance, and ability of professor Jardine have long annexed a high degree of reputation to this department; and the lively emulation and animated industry which his judicious management creates among the students, have probably been the means of begetting, in many a youthful mind, that ardent love of philosophical pursuit, which impresses so noble a distinction on the after character of the man. Two hours are each day devoted to the business of this class; the first occupied by the lecture of the professor, to which the private, as well as publick, students are admitted: the second, exclusively confined to the examinations, and to a recitation of the essays composed by the publick students. In his course of lectures, professor Jardine has very judiciously refrained from entering, with minuteness, into the principles of the Aristotelian logick. The attention of the student is chiefly directed to a general view of the philosophy of the human mind; to a consideration of the origin and progress of language and of the several varieties of grammar, style and composition; and to a review of the different opinions with regard to the nature and modifications of taste. To assist his progress in these studies, and to communicate the habits of writing with facility and elegance of style, a series of essays is prescribed on subjects immediately connected with the business of the course. These essays are read in the class, and publicly commented upon by the professor: occasionally, the exercise prescribed to one student is a critique upon the performance of another; a practice which, though

disadvantageous on some accounts, is certainly, upon the whole, beneficial, from the powerful stimulus which it gives to the respective energies of the youthful writer and reviewer.

Having made his profession of logick, by an examination, conducted with considerable strictness, the student devotes the following session to the studies of the ethical or moral philosophy class. The distinguished reputation which this chair has derived from the venerable names of Hutcheson, of Smith, and of Reid, is still continued to it by the talents and exertions of professor Mylne, whose lectures are characterized by an acuteness of reasoning and liberality of sentiment, highly creditable to himself, and advantageous to the interests of the college. The metaphysical opinions of this gentleman differ in many essential particulars from those of his predecessor, Dr. Reid; and may, perhaps, upon the whole, be regarded as displaying a more general consistency with reason, and a greater freedom from the prejudices and partialities, natural to a controversialist. On all the disputed points, however, in metaphysics and morals, Mr. Mylne studiously avoids the expression of any decided sentiment on his own part, while he endeavours to communicate to his students that clear and impartial understanding of the opposed arguments, which may furnish the most secure foundation for their own reasoning and conclusions. No examinations are connected with the business of this class, but essays are composed and publickly read, the subjects of which are, in some instances, prescribed by the professor; more frequently, however, the choice is committed to the discretion of the students themselves. Much attention is usually paid to the style and matter of these com-

positions, as upon their comparative excellence depend, in a great measure, the decision and distribution of the prizes at the close of the session. The subjects are, not unfrequently, those of a controversial nature; and the practical student of the human mind, might here be gratified by an observation of the state and progress of new-born opinions, on questions, which have agitated the learned world through so many succeeding ages and generations of men.

From the moral philosophy class, the student passes forward to the last in succession of the publick classes, that of natural philosophy. The clearness and precision with which Dr. Meikleham, the professor of this department, illustrates the general principles of physicks, by the aid of mathematical reasoning, experience a most insufficient return, in the languor and indifference with which all studies, having a relation to mathematical science, are here received. At this part of his academical career, the energies of the student seem to be suddenly suspended: even those youths, whose industry and abilities have enabled them to occupy the most eminent situation in the preceding classes, here relax all the vigour of their exertions, and sink silently and gradually into that dull fraternity, with which they had before been so proudly contrasted. An opinion, indeed, seems to have established itself among the students, that physical science is an object of inferior moment in a course of general study; that it is a pursuit of a lower and less dignified cast, than the abstract philosophy of mind and morals. There may be some doubt as to the most efficacious mode of counteracting the prevalence of this opinion; none, however, can possibly exist, as to the propriety or utility of such

a counteraction. In connection with the business of the natural philosophy class, Dr. Meikleham delivers a course of experimental philosophy, which likewise meets with

much less attention than might be expected, from the interesting and important nature of the subject.

To be continued.

For the Anthology.

ORIGINAL LETTERS ;

From an AMERICAN TRAVELLER in EUROPE, to his friends in this country.

LETTER SEVENTEENTH.

Naples, Dec. 30, 1804.

MY DEAR SISTER,

ADJOINING the august church of St. Peter's, at Rome, is the much celebrated papal palace of the Vatican. This, though not the ordinary, may be considered as the *state* residence of the popes. It is the place where, on grand occasions, the conclave assembles, and where, shut up in *small and solitary cells*, they proceed to fill up the vacancy in the *apostolick office*. The occasion of this singular imprisonment, was the intrigue which formerly prevailed, and often delayed the election of a pope ; to prevent which, the Electoral College is confined till the election is made.

All the talents, wealth and taste possessed, or which could be bought by the influence of papal authority, has been exerted, in rendering this palace worthy of the dignity of the Roman church, and of the successor of St. Peter. In it are assembled, the chef d'œuvres of Grecian and Roman sculpture, and the incomparable performances of modern painters. The lodges, painted by the hand of *Raphael*, containing the story of the creation, and the his-

tory of the Jews, till the birth of our Saviour, are known to every man of taste. Being in Fresco, (or the walls) French cupidity could not remove, however it might covet them. The Sistine chapel, painted by Michael Angelo, and the chambers, begun by Raphael, and finished by his friend and pupil, Julio Romano, would alone suffice to render the Vatican the most interesting building in Europe. But the Vatican is wonderful in every view. Its position is delightful, commanding a view of the whole city and environs, bounded by the snow-covered Appennines. Its dimensions are incredible, containing, as it is said, 200 court yards, and 10,000 chambers. Certain it is, that it is so high, that they have made the great staircase of gentle ascent, so that mules pass and repass, quite to the top of the edifice, to supply the inhabitants with those necessaries, which would require too much *human labour* to furnish. The most extraordinary and interesting object in the Vatican, taken in all its views, is the very celebrated library, conceded to be the largest in the known world. The Bodleian library, at Oxford, has some pretensions

to be its rival in numbers, but in nothing else. The keeper of the Bodleian library remarked to me, that the Vatican *had* been larger, but since the plunder of the French it had ceased to be so. Now as the French, by treaty with the pope, were entitled only to 500 manuscripts, it could have but little effect on a library of 200,000 volumes. You have seen the library at our University, and when you fancy one fifteen times larger, you will form some opinion of the splendour of the Vatican. The rooms, in which the books are placed, are of a splendour proportionable to the magnificence of the establishment. The building is in the form of a T. The perpendicular part is about 200 feet long and the upper part 900 feet; which is four times as long as any single room devoted to the same purposes, which I have seen in any part of Europe. The coup d'œil, from one end to the other of this immense apartment, is very magnificent. The arrangement is correspondent to the magnificence, and the splendour of the apartments is not inferior to either. Each particular subject, upon which the books treat, is placed in distinct alcoves. The books are inclosed in cases, which are shut up in front, to secure them from the effects of weather and light. Each compartment is marked with the subject or class of literature, contained in it, such as "Chaldean," Arabick," "Greek," for works in those languages. This order is universal. Every compartment is also enriched with a painting, illustrative of the subject. These paintings are all executed by the first artists, and as they well knew that their works would be exhibited to all the connoisseurs of Europe, each one has exerted himself to excel. The ingenuity and

invention of the several painters are exquisite. They cannot be described or imagined. They must be seen in order to be felt.

Every inventor or improver of the arts of painting, or any of the other arts contributing to science or taste, is represented in different parts of this magnificent room. The inventors and distinguished promoters of different arts and sciences, have a place in this collection, so that the Vatican library is really interesting, as a series of historick paintings. One room is also devoted to the exhibition of the rudest specimens of paper and writing, and of the progressive improvement of those arts.

The museum Pium-Clementinum is another object of astonishment and delight, which the Vatican exhibits. It derives its name from *two popes*, to whose liberality and taste for the fine arts, it owes its origin and celebrity. When you are visiting the Musée Nationale, now called Musée Napoleon at Paris, they take care to let you know that they have assembled the chef d'œuvres of Italy, and they insinuate, that they have left little to interest in any other part of the world. Proud even of their plunder, they add misrepresentation to injustice. Although the *three first pieces of sculpture* extant are undoubtedly collected at Paris from the spoils of the Vatican and of the Florence gallery, yet there are thousands of excellent works left, many of which are superiour to any in the Parisian collection, except the three chef d'œuvres above alluded to. Indeed when you know, that there are nearly 3000 pieces in the Capitoline and Clementine collections alone, and that the French only selected one hundred, and when you make due allowance for difference of taste,

(artists never having been agreed in their opinion of even the chef d'œuvres) you will easily conceive what a splendid assemblage is still left. In the Clementine collection, you find busts of almost every distinguished ancient; statues of almost every deity in the Roman mythology; consuls in their curule chairs; antique urns and vases; a large marble Roman triumphal car, or chariot, elegantly executed; lions; tigers; domestick animals in marble and bronze, most admirably finished; antique Mosaicks of exquisite workmanship, and a vast vase of porphyry, found in the Villa Adriana, at Tivoli, whose diameter is not less than 9 feet, and circumference 27; made of a single block of porphyry, one of the hardest stones known. This relick was the most striking object I noticed, though twelve or fourteen immense rooms are filled with remnants of ancient sculpture, calculated to excite admiration and delight.

Indeed one cannot refrain, when passing the splendid apartments of the Vatican, from the reflection, that there must be something in the air of Italy and Greece favourable to works both of taste and grandeur. *No people now existing* can shew any monuments equal to the palace of the Vatican and the church of St. Peter's, and if it were not for the remnants of antiquity, which this palace exhibits, one could hardly realize that the ancient Romans excelled the modern. The greatest publick buildings in Paris or London are pigmies, compared to those of modern Rome; but those of modern Rome are in a still greater degree inferiour to those of the ancient. The column of Trajan alone is a more splendid work than all Europe can exhibit since the revival of the arts.

The Museum at the Capitol is undoubtedly next to the Clementine. It is also a papal establishment. It consists of a most exquisite collection of fine statues and elegant busts. It would be but little gratification to my friends to give them a simple catalogue, and as to the attempt to describe a statue, I own it is a talent, not only which I do not possess, but of which I can form no conception.

I cannot, however, refrain from noticing a bronze equestrian statue of Marcus Aurelius, of most exquisite workmanship, so natural, so animated in all its positions and attitudes, that the great Michael Angelo, by whose care it was erected after it was discovered, is said to have addressed the horse in a phrenzy of genius, "March, for thou knowest that thou art alive." I have bought a very humble representation of this exquisite model, from which my friends may be enabled to form some opinion of its excellence.

I hope, however, that at some future day we shall see our men of fortune advancing some part of their superfluity, in enriching their country with models of these admirable works.

I hold that it is as absolutely impossible to form a correct opinion of objects of taste, until we have good models, as it would be to form an opinion of a *seventh* sense. If we have now but bad specimens of painting, sculpture and architecture before our eyes, how is it possible ever to form a correct and chaste taste?

In our *country taverns*, you see the likenesses in terra cotta of the king and queen of France, held up to the admiration of the gazing clowns.

We have all of us seen good paintings enough to despise *them*.

but if we study a few months in the school of Raphael, Guido, Claude and Poussin ; if we take a few lessons from the Apollo and the Venus de Medicis ; if we apply ourselves to the remnants of ancient and to the best imitations in modern architecture ; we shall consign many miserable paintings and prints to the vault of all the Capulets. We shall break the China images

which decorate our chimney pieces, discard the ridiculous finery of our houses, reject superfluous, and add necessary ornaments, and not suffer every order of architecture to be confounded by our mechanicks, who have acquired all their knowledge of Grecian architecture in the "Builder's Assistant."

Your's, &c.

For the Anthology.

BIBLIOGRAPHICAL NOTICES OF HARVARD COLLEGE LIBRARY.

ARTICLE V. *continued.*

THIS dialogue was written so early as the year 1305. There is no date to the printing, and that which we assigned, was through mistake, as we have since discovered by an account of the work in the *British Librarian*,* which declares it to have been printed previously to the edition in 1540, the first that bore the name of the author.

This celebrated tract is said to have given a "mortal wound to the temporal power of JOHN XXIII over princes."† OCCHAM was excommunicated by the Pope, and the masters of Paris condemned him for a heretick, and ordered his books to be burnt : but he found a protector and patron in Lewis of Bavaria, the Emperour, whose court was his sanctuary. LUTHER was very fond of his writings, which says FULLER, "he had at his finger's ends, OCCHAM being the sole schoolman in his library whom he esteemed."‡

* A compendious review or abstract of the most scarce, useful and valuable books, &c. 8vo. Lond. 1738.

† *ib.* page 5.

‡ Book of Martyrs, edit. 1576. fol. 376. Vol. V. No. IV. Z

"This notable little tract was written to silence the clergy, and answer their unreasonable expectations that the Pope might exercise a jurisdiction over the temporalities of princes, and the church be exempted from contributing of its riches in time of need, either for relief of the poor or the security of the nation : " and the argument is managed with great shrewdness, ingenuity, and wit.

It was published in English, with express privilege, by king Henry's printer, "*no doubt to forward and strengthen the REFORMATION, then in its infancy.*"*

VI. HEARNE (THO.) Collection of curious discourses by eminent antiquaries. Oxford. 1720. 8vo.

This, and other works published by HEARNE ; all "fine copies, on large paper," in above thirty volumes were sent by Mr. HOLLIS to the Library. In one of them is this note : "Way considerable has now been made with HEARNE's pieces. The rest shall be sent as they can be obtained ; towards which attainment, neither money nor industry is

* *British Librarian*, p. 10.

wanting. Of some copies, *only an hundred were printed*, and almost all of them are scarce, the large paper copies especially. For one book only I know I am to pay *three guineas*, whenever I get it, with thanks." T. H.

Mr. HOLLIS was a virtuoso and antiquarian; and, indeed, in Great Britain these "curious discourses" might be of use; but we are unluckily reminded of the saucy wit of the poet.

"Pox on't, says Time to Thomas Hearne, What ever I forget, you learn!"

VII. A restitution of decayed intelligence in Antiquities, concerning the most noble and renowned English nation. By the study and labour of R. V. London, 1628 4to.

"This approved book is well known to be the work of RICHARD VERSTEGAN, a secular priest, who has printed his name at the end of the dedication to king JAMES. The first edition was published by himself at Antwerp, in the year 1605. The author was skilful in drawing and limning, and has embellished his work with several draughts, which are neatly graded, and have not a little advantaged the sale of the book; insomuch that there have been since, another edition of it in quarto, and two in octavo, but the impression of the cuts are therein worn faint, and not so valuable as those in the first editions.*

VIII. GAFFAREL (M. I.) *Curiositez inouyes sur la sculpture talismanique des persans, Horoscope des Patriarches, et lecture des Estoilles.* 12mo. 1637.

This is a very curious work, and is extremely scarce. It was written by the author at the age of twenty two, in defence and illustration of

the mysterious doctrines of the Cabala and the occult philosophy, which he deeply imbibed, and which he exhibits in a most learned and ingenious manner.

GAFFAREL was born at Manners, in Provence, in 1601, and died 1681. He was educated at the university of Apt, and was Librarian to the Cardinal RICHELIEU, who sent him into Italy to collect books. He was also employed by his patron, in a project to reconcile the Protestants to the Roman Catholick religion; and, for this purpose, published his "*Quæstio pacifica*," in 1645. He was Abbot of Sigonce, Dean of Canon Law in the university of Paris, Prior of Le Revest de Brousse, and commandant of St. Omiel. But the work before us, which concentrates all the learning of antiquity upon the sublime speculations of judicial astrology, has rendered him most famous.

IX. PORTA (J. BASS.) *Physiognomia. Vici aquensi.* 1586. fol.

This curious work seems to have laid the foundation, and furnished many of the materials of the celebrated system of LAVATER. The observations are ingenious, and the prints, with which the book is embellished, are very amusing.

There is a work, also, of this author in the college library, *on the physiognomy of the heavens*, and another *on natural magick*, in lib. xvii. cap. 6. of which is a description of the CAMERA OBSCURA, of which Porta was the inventor; and he was the first who conceived the design of an ENCYCLOPEDIA.

He was born at Naples, in 1445, and died in 1519.

X. MILTON (JOHN) works in prose; with his life by Birch. London, 1753. 2 vol. 4to.

These volumes are magnificently bound. Mr. Hollis inserted in

* British Librarian, p. 301.

them the following account of the effigies of Milton.

"1. A print, by *William Marshall*, prefixed to a small octavo, entitled, "Poems of Mr. *John Milton*, both English and Latin, composed at several times." London, printed 1645: with which *Milton* was justly displeased, it being a bad one, and unlike him, as appears by the Greek epigram underneath it.

"2. A painting, in oil, done at the age of twenty-one years, now in the collection of the right honourable *Arthur Onslow*, Speaker to the Commons House of Parliament; from which a print was engraved by *George Vertue*.

"3. A bust, in plaister, modelled from, and big as life, now in possession of *Thomas Hollis*, of Lincoln's Inn, executed, soon after *Milton* had written his "Defensio pro populo Anglicano," as some think, by one *Pierce*, a sculptor of good reputation in those times; the same who made the bust of *Sir Christopher Wren*, which is in the Bodleian Library; or others, by *Abraham Simon*. A print of this bust, very badly designed, is prefixed to *Milton's* prose works, published at London, 1753.

"4. A proof impression, in wax, from a portrait seal of *Thomas Simon's*, now with divers other impressions of eminent personages of that age, in the hands of Mr. *Yeo*, engraver in Covent Garden, London; which impression agrees exactly in character with the preceding bust, and probably was copied after it.

"5. A drawing in crayons from the life by *William Faithorne*, now belonging to *J. and R. Tonson*, booksellers in the Strand, London. About the year 1725, Mr. *George Vertue*, a worthy and diligent British Antiquary went, on purpose

to see Mrs. *Deborah Clark*, Milton's youngest and favourite daughter, and, for some time, his amanuensis, who then lodged in a little mean street near Moorfields, where she kept a school for young children for her support. He took with him this drawing, and divers paintings, said to be of *Milton*, all which he contrived to be brought into the room, as by accident, whilst he conversed with her. She took no notice of the paintings, but when she perceived the drawing, she cried out, "O Lord, that is the picture of my father! How came you by it?" and, stroking the hair of her forehead, added, "just so my father wore his hair." This daughter was extremely like her father.

"6. A print, by the said *W. Faithorne*, after the drawing in crayons, made with that intent, prefixed to *Milton's* history of Britain, published in 1670, in quarto.

"7. A print, by *W. Dolle*, after the print by *W. Faithorne*, prefixed to a small octavo, entitled '*Joannis Miltoni, angli, Artis Logicæ plenior institutio.*' Londini, 1672.

"These are the several effigies of *Milton*, known at this time and agreed to be original, of which the second, third, fourth, and fifth are excellent in their kind; and some are of an opinion, that all other effigies are copied from them, wholly or in part, or else are spurious."

XI. *Il Paradiso Perduto*, di Giov. Milton, tradotto in verso sciolto dal Signor *Paolo Rolli*. In Parigi 1742. A spese di Giannalberto Tumermani. fol.

"This edition of *Paradise Lost* was really printed by *Tumermani* in Verona, and there this copy of it was bought in October, 1752, by T. H. then upon his travels."

This work is printed on bluish paper, in two columns, and is adorn-

ed with elegant vignettes, engraved by Zucchi. The dedication to cardinal *Fleury*, is dated London, 1729. This is followed by a complimentary address to Maffei, and a poetical one to Frederick, electoral prince of Hanover.

The translation is followed by the life of Milton, and annotations by Addison, to which are annexed, critical observations, &c.

XII. *Bibliotheca Literaria*: being a collection of inscriptions, medals, dissertations, &c. London, 1722. 4to.

"T. H. has had the honour to send one copy of this work to the library of Harvard College already. But the work is so curious and valuable, especially for the 'Memorial concerning the Desiderata in Learning,' that he could not forbear sending another copy of it to the college.

"In the beginning, he sent books on government, beside stray books, to Harvard; for, if government goeth right, all goeth right. Then he sent grammars, dictionaries of *root* and other languages, with critical authors, in hope of forming *first rate scholars*, the *noblest of all men*! Now he dribblets out the like; and thinks to take his leave."

The memorial is by the Rev. Mr. *Wasse*, Rector of Aynho in Northamptonshire, and discovers vast reading and extensive erudition.

XIII. View of a literary plan for the retrieval of the Ancient Celtick. 4to.

"It is very doubtful whether this ingenious, learned and valuable work will get published, the subscription to it proceeding slowly: but T. H. has subscribed for a copy of it, with hope of sending it to Harvard College, a help to those ingenuous, *first rate* students and scholars, who, he makes no doubt are forming there.

The Celtick seems clearly to be the *root* of our own mother tongue, if not of every other."

The author himself expresses his fears of the want of patronage, and refers to some instances, in which the works of the learned had been treated with neglect. The following is one: "The celebrated Dr. *Hyde* boiled his teakettle with almost the whole impression left upon his hands of that profoundly learned treatise *De religione veterum Persarum*; admired by all literary Europe, and neglected at home; so low was the taste for literature already sunk in this country! For the republication of this work, we have, however, the obligation to the publick spirit of Dr. *Sharpe*, that patron and promoter of literature, of which himself is at once an ornament, a judge, and a support, with the greater merit for not deserting it in its present state of disgrace."

XIV. *PANCRAZI* (GIUS. M.) *Antichita Siciliano spiegate*. *Napol.* 1751. fol. 2 vol.

There was something very affecting in the fate of Father *Pancrazi*. The learning and merit of this excellent and hospitable man were known and admired throughout Italy. But his resources, every day lessening in acts of charity, and in the purchase of rare and expensive books, were at length exhausted. Many who read and applauded his magnificent work, on the Antiquities of Sicily, knew of his necessities, yet no one relieved them. "In the autumn of 1752, says Mr. *Hollis*, he lodged in a Theatin convent, the convent of his order at Naples. There he was attacked by a violent fever, which impaired and broke his constitution. In that feeble state however he applied to his work; and, in order more speedily to publish the third volume of it, found

means in the year 1753, to sell a few rare medals, which he had collected, to the king, by whom he had the honour to be personally known and respected. The superiour of the convent somehow got intelligence of that transaction, claimed the money arising from the sale of the medals for the uses of the convent, and obtained it. When Father *Pancrazi* became apprized of this event, he went distracted directly; and, after languishing, with intervals, miserably some years, at length ended his wretched life.

"This good man rendered me hospitality, and by his letters I travelled throughout Sicily and Malta."

XV. MEMOIRS OF THOMAS

HOLLIS, Esq. F. R. and A. S. S. LONDON 1780. 2 vol. 4to.

We refer to this singular work for a circumstantial account of the life, and of the various donations to publick libraries, of the munificent benefactor of Harvard College; in whose death, "*Liberty lost a Champion, Humanity a Treasurer, and Charity a Steward.*"

The volumes also contain much curious information upon antiquities and literature, and many interesting anecdotes of authors and books.

ERRATUM.

In the preceding number, page 140 of the Anthology, at the close of the first section, for variety, read rarity.

LIVING SATIRIST.

THE world has long been sick of formal disquisitions on the merits of the classical and established authors. Horace, Juvenal, and Persius, Boileau and Pope: their claims to praise have now stood the test of ages; nor can any new observation be expected on their intellectual powers, or moral utility. It may be more novel and curious, to examine the pretensions of those poets of our own time and country, whose minds have been directed to satire; to weigh their several faults and excellences; and ascertain, as far as possibility will permit, what works of the present age seem doomed to perish with their perishable subjects, and which of them bid fair for a portion of that immortality, which the well exerted powers of genius, on whatever subject employed, have uniformly exacted from

the applause and admiration of mankind.

In this list, we apprehend that the academical maxim of *seniores priores*, entitles the voluminous Peter Pindar to priority, whether we consider the age of the individual, or the length of time, during which he has been known to the publick as an author. Thirty years have elapsed since he first held up to ridicule the false taste, the faulty stile, and still more culpable disputes and intrigues of the royal academicians, with a force of humour and grave quaintness of expression, which no writer ever excelled. It would be superfluous to mention, how soon his muse directed her attacks against a nobler prey, or to specify those works, of which the notoriety and popularity were, for a time at least, unbounded. The august object of

Peter's gibes and jeers, is said to have given proof of unaffected magnanimity, by heartily joining in the laugh, so disloyally, and, we must add, unjustly, excited against himself. The pleasure men take in ridiculing their superiours in rank, and the curiosity to obtain anecdotes of the foibles and follies of the great, have conspired, with the genuine wit and drollery of the pieces themselves, to place these political satires in the first rank of Peter's works.

We are, however, inclined to think, that some of his sallies, on more general and more appropriate subjects, are possessed of greater intrinsic merit, and, for that reason, more likely to survive to posterity. Every schoolboy is delighted with the Pilgrims and the Razor-seller; the story of Van Trump is infinitely amusing; and where can we find a more exquisite *vis comica*, than in the magical adventure of the President of the Royal Society, in his pursuit of the Emperour of Morocco? In our judgment, however, the *chef d'œuvre* of this eccentric bard, is the pair of eclogues, in which Bozzy and Piozzi, the rival biographers of Johnson, contend for superiority in alternate strains, like Pan and Apollo; and Sir John Hawkins is most appropriately placed, like Midas, in the judgment seat. Three fairer objects of legitimate satire never existed; the bucolick design is admirable, and the execution displays throughout, a strain of dry humour and ironical solemnity, which is absolutely Cervantick. The high popularity which Boswell's work has obtained, in spite of its absurdities, and the permanent interest attached to Johnson's character, make it probable, that these eclogues will enjoy a more lasting reputation than any of the other works of this author.

It is universally known that Peter Pindar's real name is Wolcot, and that he is a doctor of physick. If we are not mistaken, he has lately aimed at medical celebrity, by declaring himself the inventor of a nostrum for the cure of deafness! which of course is as efficacious as *other nostrums*. We are sorry to say, that for some years past his Pegasus has borne every appearance of a worn-out and jaded hackney. Of the late affair, which afforded so much employ to the minor wits, and introduced Peter to the publick in the new characters of a defendant in a court of justice, and a wild gallant in the annals of *crim con.*, we shall only observe, that Lord Ellenborough and the jury were perfectly satisfied that the charge originated in a foul conspiracy against the character and purse of a *harmless* old man.

Of the work which we shall next notice, few of the authors fall under our title of "living satirists." The Rolliad has long been admired as one of the finest satires ever produced by politicks, and is well known as the united composition of almost all the wits of Mr. Fox's party, though it is singular that Mr. Sheridan, indisputably the first wit among them all, had no share in it. His brother-in-law, Tickell, the celebrated author of the humorous pamphlet called "Anticipation;" Mr. Hare, the early friend of Charles Fox, in whom that great orator thought he discovered more splendid talents, than in any of his contemporaries, but who, sinking under the expectation those talents had excited, could never be prevailed upon to open his lips in the House of Commons; and Joseph Richardson, joint-patentee of Drury-lane theatre, whose dramatick works had more than ordinary success,

and who particularly excelled in the graceful ease of conversation: these three accomplished scholars, the principal contributors to the *Rolliad*, are now no more. Most probably all the more distinguished members of the party must have lent occasional assistance; but we believe that the two surviving of the "*Rolliad Club*," who were most active in their exertions, are lord John Townshend and General Fitzpatrick. Though the fugitive interests, and prejudices, and passions, resulting from the then state of parties, have long vanished and passed away, there is so much of the true essence of wit, refined by the most perfect taste and scholarship, in the several poems which form the volume of the *Rolliad*, that no lapse of time can render the perusal of it uninteresting to any mind, capable of true satirical relish. The descriptions of lord Thurlow, the duke of Richmond, lord Sydney, Mr. Brook Watson, and many other publick men, who then occupied a conspicuous station in the political world, are masterpieces of finished humour, which must command lasting admiration. Some of the eclogues abound with admirable characteristick strokes; and there is hardly one of the Probationary Odes which would not convulse the most rigid stoick with laughter.

The modern satirist, who appears to have caught the mantle of Pope, is Mr. William Gifford, frequently, but most injuriously, confounded with Mr. John Gifford. It is now full twenty years since a false taste and incorrigible affectation, aided by great harmony of numbers, and the tinsel of glittering phrases, and veiled under the appearance of an excessive delicacy and refinement, had completely perverted the publick mind, in respect to poetry.

The effeminate conceits of the *Della Crusca* school, threatened to undermine the old English admiration of our noblest authors; and Merry and Mrs. Robinson, under the names of Lorenzo and Laura Maria, bade fair to drive Shakespeare, Dryden, and Otway from our minds and our libraries. Mr. Gifford has the merit (and a great merit it must be allowed to be, by all who know how long the publick mind may be blinded by follies, that have once become fashionable) of being the first to detect and expose these absurdities, which were daily gaining credit in the world. The *Baviad*, an imitation of the first satire of Persius, lays them open to universal contempt and ridicule, with a grave severity of sarcasm, that reminds the reader of the classical ages. The same attack is vigorously repeated in the *Mæviad*; and we are strongly impressed with the opinion, that these two short works will convey their author's name, with honour, down to succeeding ages. We think their conciseness, favourable to their continuance; for, undoubtedly, there is much truth in Freron's *bon mot*, applied to the variety of volumes, in which Voltaire's works were comprised: "This luggage is too cumbersome to travel to posterity." The only publications, besides those before mentioned, to which Mr. Gifford has affixed his name, are an Epistle to Peter Pindar, and a translation of Juvenal.

In proportion to the attention originally excited by the "*Pursuits of Literature*," must be the darkness and oblivion in which it will be, or rather is, involved; since the gross personalities which commanded interest and gratified malignity, have died away. Its career is completely at an end. The verses have no pre-

tensions to be considered as poetry ; the cumbrous notes in which the text is enveloped, written in imitation of Burke's worst stile, are equally offensive to the taste of the scholar, and the feelings of a gentleman. Under the cloak of religion, he has indulged a spirit of rancour at perpetual variance with that charity, which it is the first duty of religion to inculcate : with the love of order and morality on his lips, he constantly violates the first principles of humanity and justice : with professions of the highest respect for the laws of his country, he has filled every page with such malignant libels, as would have drawn down the severest vengeance of those laws on his head.

The poetry of the Antijacobin is in all men's hands, and it would be superfluous labour to attempt to make it better known to the publick. It exhibits every requisite for vigourous and successful satire, combined with the most diverting playfulness of sentiment and manner. The Progress of Man and the Loves of the Triangles are the most whimsical, spirited, and classical parodies we remember, and we do not hesitate to pronounce the mock of German play, the very happiest burlesque that ever was produced. The authors, Messrs. Canning, Frere, Ellis, &c. having proved their talents as writers in the Antijacobin, are now enjoying a reward which few satirists can expect for their most powerful sallies, in the highest offices, honours, and emoluments of the state, where their talents are equally conspicuous. We have understood that Mr. Gifford, the author of the Baviad, often united his exertions with this knot of political wits.

Mr. Shee, by the poem, which he has modestly entitled, "Rhymes on

Art," has evinced, that genius can attain perfection in more than one pursuit. As a painter, he has long been admired ; and we venture to prognosticate, that, as a scholar, a poet, and an able satirist, his name will be remembered with honour, when his pictures, like the hand that traced them, shall have mouldered into dust.

In ascertaining the probable quantum and durability of literary reputation, to which a satirical work may aspire, two things should be considered : first, whether it has a sufficient temporary interest, to attract general notice and popularity at its appearance ; secondly, whether it possesses enough of solid, genuine, and intrinsic merit to fix a certain continuance of applause, independently of the accidental circumstances to which it is indebted for notoriety at the outset. The pursuer of literature has founded his claim on the worst and blackest passions of our nature ; but uniformly mistaking malice for humour, and arrogance for power, he has built his house on a sand, which must be washed away when the calumniated characters shall perish and be forgotten. We may, therefore, safely predict, that these poems cannot possibly survive, both from the nature of their subjects, destitute of all general and permanent interest, and from the mode of execution, calculated, as it is, for a state of mind inflamed by prejudice, and incapable of appealing from "*Philip drunk to Philip sober.*" Peter Pindar has a better chance ; for though his subjects are often extremely confined, his humour is genuine, and is founded in general nature ; his faults are an excess of drollery, which is often in danger of degenerating into buffoonery, and a length of narrative, in his stories, approaching to prolixity.

The Rolliad and the Antijacobin will afford lasting specimens of the brilliant wit and classical attainments, which have been eminently enjoyed by the rival parties of this eventful reign. Whether the acts of their several administrations will be regarded, as equally demonstrative of their political wisdom, vigour, justice, and moderation, it will be the less pleasing task of the historian to decide. The Baviad and Mæviad must and will endure, if there be faith in prophecy; their neat versification, their happy adaptation from

the originals, their terse language, and their well-pointed and well-directed sarcasms, must vindicate a high place among the classicks of England. The very objects of his satire will, involuntarily assist in the preservation of his fame; for their strange and abortive stanzas are no longer to be found, except in Mr. Gifford's excellent notes, where they will long be searched for as a literary curiosity, the only remaining specimens of that false taste, which his good sense and vigorous writing have so effectually exploded.

For the Anthology.

REMARKER, No. 32.

"There is a strange affectation, in many people of explaining away all particular affections and representing the whole of life as one continued exercise of self-love."

BUTLER.

THE last hypothesis, which we shall notice, in searching for the cause of the pleasure derived from sympathy, is the selfish one. This system teaches, that all the motives and springs of action in human nature take their rise in self-love. Appearances of benevolence are only disguises of selfishness. We think we are concerned for another; but in reality all our solitudes are for ourselves. "Sympathy," says this philosophy, "does not operate as such. It is only the ostensible motive, the accidental circumstance, the form or vehicle, that serves to transmit the efficacy of another principle lying hid beneath it; and that has no power but what it derives from its connexion with something else." This chilling and degrading theory is maintained in the extreme by the Adventurer, (No.

Vol. V. No. IV.

2 A

110,) who thinks compassion "an example of unmixed selfishness and malignity; and that it may be resolved into that power of the imagination, by which we apply the misfortunes of others to ourselves; and that we are said to pity no longer than we fancy ourselves to suffer, and to be pleased only by reflecting that our sufferings are not real; thus indulging a dream of distress, from which we awake, whenever we please, to exult in our own security, and enjoy the comparison of the fiction with the truth." This is going farther than even Hobbes; who defines "pity, imagination or fiction of future calamity to ourselves, proceeding from the sense" (sight or knowledge) "of another man's calamity." The disciples of the Epicurean school, ancient and modern, have seemed bent on proving that

selfish and social affections belong to the same class, and that the distinction between them is rather in words than in nature. It is not perhaps fair to say "that persons deficient in benevolence endeavour to run it down, and justify their own narrow views by alledging that it is only selfishness in a particular form." But we may assert that there is not always so much humility, as there seems to be in low thoughts of human nature. Spleen and ill-humour prompt some people to give their species a bad character. Mean ideas of our original powers coalesce with the desire of escaping duties. We had rather charge our moral disorders to our constitution, than to our will. Atheists and skepticks decry the work to discredit the workman; whilst mysticks and theorists are willing to depreciate nature to magnify grace, believing that all defect of good principle and feeling in the frame of man, is so much support to the doctrine that all his goodness is a supernatural infusion. To prove that the object of all kind affection is personal, it has been asked, "Do we not attach ourselves to the idea of another's welfare, because it is pleasing to us, and do we not feel an aversion or dislike to certain objects, relating to ourselves and others, because they are disagreeable to us? And is not this self-love? The benevolent man follows his inclination and what more do we? You find your pleasure in being concerned for others happiness or misery, and I mine, in being wakeful to my own interest? Where is the difference?" Were it admitted, that the circumstance of both descriptions of character acting from the principle of satisfaction would confound the tender with the hard-hearted, the generous with the mean; and that neither would have a priority of merit;

there would still be a great difference in their value and agreeableness. My neighbour does me good and you do me harm! You equally please yourselves perhaps, but you cannot expect equally to please me. So far as immediately concerns me, he is amiable and you are odious; him I commend, you I dispraise. When benevolence is traced to selfishness, there is an abuse of words. A benevolent affection is one, which terminates in the good of another. Self-love terminates in my own good, and selfishness is regard to my own good and nothing else. Upon what principle can these different affections be put into one class and be expressed by one denomination? Is it because they originate in the love of agreeable sensation, or desire of happiness? "It is a misnomer to call my attachment to any particular object or idea by a name that implies my attachment to a general principle, or to any thing beyond itself. Numerically and absolutely speaking, the particular idea or modification, which produces any given action, is as much a distinct, individual, independent thing in nature, and has no more to do with myself, than it has with other objects and ideas, which have no immediate concern in producing it, than one individual has to do with another." "I feel pleasure in doing good to my friend, because I love him; but do not love him for the sake of that pleasure." According to the selfish system the *effect* is made the *cause* of that, of which it is the effect. "It is not less absurd to trace our love of others to self-love, than it would be to account for a man's love of reading from his fondness for bread and butter, or to say that his having an ear for musick arose from his relish for port wine."*

* Preface to Light of Nature abridged

Every thing, which has respect to self, is not selfish. A man shivering with cold may put on his surtout, a man in hunger may set down to his food for his own gratification; and at the same time be a man of benevolence. A disposition or action is not selfish merely because it is attended with pleasure. Men of all characters probably act from the impulse of present satisfaction. The source from which this satisfaction arises, and the object to which it is directed, determines them to be good or bad, selfish or benevolent. There is the pleasure of pleasing; and the pleasure of displeasing. The former constitutes a man a friend, and the latter makes him an enemy of human enjoyment. "Could your family, your neighbours, your acquaintance, come and say with perfect sincerity, Sir, please to let us know in what we can serve you, for we shall take the greatest pleasure in doing it, what would you require of them more? Would you answer them, look ye, good folks, while you take delight in serving me, you do it to please yourselves, so I do not thank you for it; but if you would lay a real obligation upon me, you must first hate me with all your might, and then the services you do me will be purely disinterested."

The theory of Hobbes, and that of Hawkesworth, belong to that hypothesis of self-love, which the preceding remarks and citations, are designed to explain and confute. The former makes fear the cause of pity. We are moved by a spectacle of misery; but our emotion is only terroure, from the idea, that this misery may, at some time, be our own. Mankind have supposed, that when their compassion is excited, the object is the distress of another. It is no such thing, says the philosopher of Malmesbury. The ob-

ject is your own danger. The compassionate and the fearful are the same. You have been accustomed to think well of that sensibility, which weeps with them that weep. Bestow your favour with more discrimination. The man of feeling, who seems a partaker "of evils not his own," is concerned only for himself, and is neither more nor less than a coward.

The opinion, that compassion is an example of unmixed selfishness and malignity, is too absurd and extravagant to need a refutation. It is unworthy of so good a man and moralist as the author of the *Adventurer*. "We pity no longer than we fancy ourselves to suffer, and are pleased, only, by reflecting, that our sufferings are not real." Hence that delight, which prevents us from spurning a scene of misery, is mere exultation, at our own immunity, from the distress exhibited, and that pain, which prompts us to administer relief, arises not from the participation of another's evils, but from the imagination of our own.

According to this account, when I am affected at the representation of *Lear*, I conceive myself, and not the player, who personates his character, the wretched monarch. I am turned out of doors by two unnatural daughters, to "bide the pelting of a storm." Should a man, under such a misconception, have two of his daughters by his side, and mistake them for Goneril and Regan, the consequences might be very serious to the ladies, though they were the most dutiful of children. Upon this system, also, there must be a great mistake in the direction of that relief, which pity impels us to afford. "You pity," says the philosopher, "no longer than you fancy yourself to suffer." Hence, if your compassion is moved at the sight of

a beggar, perishing with hunger, you will, of course, devour any food in your way, to allay the famine, which you conceive yourself to endure, but not a morsel will you give to the dying wretch, who needs your aid.

It is admitted, that the sense of our own ease and security may be heightened by the spectacle of another's calamity, and often attend the exercise of compassion. When we see a vessel at sea, in danger, we may without malignity, reflect, that we are safe, on the shore. It is not malevolent, at the sight of a distant battle, to be glad that we are not exposed to its rage. Humane tempers, however, do not in ordinary cases resort to a comparison of this kind, for the alleviation of their sympathetick sorrow. Such a reflection is only made, when a small change in situation would make the case of those we commiserate our own. The person, who, in tempestuous

weather is comfortably seated by his fireside, and hears the wind and the rain beating upon the roof and windows of his dwelling, may very naturally congratulate himself that he is not the traveller, who is perhaps encountering all the violence of the elements. The slightness of the change, which would reverse his situation, forces the thought of his good fortune upon his mind. When the calamity which we see or conceive, is far removed from us, the idea of our exemption does not mingle with our sympathy. A man, who, with undissembled compassion, bewails the wretched and undeserved fate of Desdemona is not likely to think how fortunate he is in not being the wife of a rash and impetuous husband, easily wrought into a deadly jealousy; though perhaps a young lady, who has just rejected a suitor of such a character, will reflect with great complacency on the escape she hath made.*

* Philosophy of Rhetorick, chap. I, book II.

For the Anthology.

SILVA, No. 38.

POLITIAN.

THE gratitude of present ages is eminently due to those, who promoted, in modern times, the restoration of literature, by the revival of ancient languages and science. The Latin compositions of modern authors have, generally been but little able to vie with the productions of Augustan Rome. But the revival of the Latin and Greek languages in modern Italy, was, unquestionably, the immediate instrument of the improvement of learning. Of the restorers of ancient lit-

erature, Politian is, without a doubt, the most distinguished. He was born in a propitious season, to share not only the patronage, but the friendship of the Italian Mæcenæ, Lorenzo. From the age of fourteen years, he was the inmate of that illustrious personage, and thus enjoyed every advantage for the prosecution of science, that liberality could grant, or taste desire. In Lorenzo he found both a patron, and a fellow student, who was led to encourage learning, not only as a protector, but as a friend. At the

early age of fourteen, his poetical ardour was awakened in praise of the dexterity and elegance of his noble friend, to which his "Stanze" on the Giostra, or tournament, bear testimony. His youth was employed in the attentive perusal and careful illustration of the ancient classics. By a memorandum, in his hand-writing, at the end of his edition of Catullus, preserved in the Florentine library, he boasts, with some share of vanity, more allowable in the Roman, than in a modern tongue, of the superiour correctness, to which he had brought the text of that author, by diligent perusal, and painful collation of various manuscripts. Ovid, Statius, Suetonius and several other classics, shared the same favours from his restoring hand; and, by his example, the other literati of the age were stimulated to the revisal of other authors. For his exertions in the department of legal science, every country, but our own, must be eminently grateful: and even here, when we consider the high estimation, of which the civil law is worthy, as a collection of principles, authorised by the purest reason, and long experience, we should owe no slight thanks to its corrector and restorer. Those countries, whose laws are principally founded on the Roman code, can scarcely feel too high obligations to Politian, who was the first that applied himself to illustrate its obscure text, and more obscure commentaries by the light of learning and genius. On this subject he says in a letter, "*Tribuit enim hoc mihi uni Laurentius ille Medicus vir optimus, ac sapientissimus: fore illud aliquando arbitratus ut opera, labore, industriaque nostra, magna inde omnino utilitas eliceretur.*"

Literary men, in their contests with each other, have been often found to pay but little regard to politeness; and the Latin tongue has more than once been made a cover to scurrility, as well as to vanity and indecency. Of this assertion, the contests of Milton with Salmasius, and of Scaliger with his contemporaries, are sufficient proof. Politian, in this respect, has merited less censure than many others, though his forbearance is more to be attributed to extraneous prudential concerns, than to feelings of urbanity. The jealous emulation of literature, had excited him an enemy in Merula of Milan, and the contest was just rising to its height, when the death of the latter extinguished its warmth. With Bartolomeo Scala he was likewise engaged in a literary, or rather a personal controversy, which all their respect for their mutual patron could scarcely stifle.

In the latter part of his life, he was intimate with those restorers of the sister fine arts, that were encouraged by the enlivening influence of Lorenzo. The companions of his mature years were Michael Angelo and Raffaele, the former of whom, by a native overpowering sublimity of genius, excelling alike in poetry, in painting and in sculpture, elicited from Raffaele, by emulation, his best productions. The attachment of Lorenzo and Politian was not merely the attachment of scholars, but of men. The former, on his death bed, took leave of him with the deepest sorrow; but Politian was not long to survive him: grief for the death of his friend and master cut short his life. To detail the calumnies that have been invented to account for his death, would be equally inconsistent with modesty and

truth. They have long since sunk to forgetfulness, with the personal enmities, that generated them, and it is now well known, that sorrow and various misfortunes, brought on at forty years of age, the death of Agnolo Politiano, stiled by Cardinal Bembo, "Arbiter Ausoniæ lyræ."

The following ode was written by Politian, to accompany an edition of Horace by his friend Landino.

Ad Horatium Flaccum.

Vates, Threicio blandior Orpheo,
Seu malis fidibus sistere lubricos
Amnes, seu tremulo ducere pollice
Ipsis cum latebris feras;

Vates, Aeoliæ pectinis arbiter,
Qui princeps Latiam sollicitas chelyn,
Nec segnis titulos addere noxiis
Nigro carmine frontibus.

Quis te a barbarica compede vindicat?
Quis frontis nebulum dispulit, et situ
Deterso, levibus restituit choris
Curata juvenem cute?

O quam nuper eras nubilus, et malo
Obductus senio, quam nitidos ades
Nunc, vultus referens docta fragrantibus
Cinctus tempora floribus!

Talem purpureis reddere solibus
Laetum pube nova post gelidas nives
Serpentem, positis exuviis, solet
Verni temperies poli;

Talem te choreis reddidit, et lyrae
Landinus, veterum laudibus æmulus,
Qualis tu solitus Tibur ad uvidum
Blandam tendere barbiton.

Nunc te deliciis, nunc decet et levi
Lascivire joco, nunc puerilibus
Insertum thyasis, aut fide garrula.
Inter ludere virgines.

TRANSLATION.

Oh thou, whose song with easier sway,
Than Thracian Orpheus' potent lay,
The listening rivers course could stay,
Or charm the savage throng;

Poet, that first th' Aeolian lyre
Attuned with native Latian fire,
And aimed at vice with honest ire,
The bold satyrick song.

What kind deliverer set thee free,
Bade barbarous gloom and roughness
flee,

And gave thee back to mirth and glee
Of polished mein and gay?
How late did clouds thy face o'er spread
And age invest thy hoary head,
Now sweet with smiles, with roses red,
And garlands trim array.

As when fair spring, with flowrets pied,
Has waked the serpent's glossy pride,
He casts his spoils in wrath aside,
And flaunts his gorgeous train:
So Landin, skill'd in ancient lore,
Has deck'd thee as in days of yore,
When rung thy harp on Tibur's shore,
And o'er her mossy plain.
Now frolick sports, and wanton play,
Shall bid thee share the jocund day,
And hail thee still for virgins gay,
A sportive, amorous swain.

LEVITY.

The vulgar form their opinions of characters more from external appearances, than from any intrinsic qualities in the person. They mark all peculiarities, however incidental, in their superiours, and hence draw their conclusions; for they can penetrate no farther. When they witness the gravity of the judge on the bench, or the devotion of the preacher in the pulpit, they infer, that the first is *always* grave, and the last *always* devout. The inference is a very harmless one, and can injure neither party. It is not, however, of force to interdict those, who are in places of responsibility from the common, social pleasures of life; but only to forbid excess, and to point out the company, before which they may indulge in innocent trifling. Princes, magistrates, and ecclesiasticks, are entitled to their share in occasional levi-

ties among their equals ; but they would be ill employed in attempting to rival the buffoon in his jests, or the merry-andrew in his tricks : their competitors too would be sure to bear away the palm.

Though the great may sometimes descend from the pomp and formalities of station, they should use discretion in choosing the occasions. If the relaxations, in which they indulge, are trifling, they should also be private. Augustus, we are told, was ashamed to be seen at a favourite game ; and Domitian was wise enough to retire into his closet to catch flies. The line of Horace, which has become trite from being often quoted ;

“Dulce est desipere in loco ;”

contains a sentiment, that is safe in the hands of the wise, and allows a certain latitude, in giving up to a playful good humour, which he will not abuse. It is the medium between an intense and unyielding austerity, which excites hatred or disgust, and those excesses of folly, or indiscretion, which forbid respect from inferiours, that he will aim to attain. He will not always be “too proud for a wit ;” but will have too little vanity to enter the lists with every prattling punster that annoys society. He will neither revel with the riotous, nor deny himself the enjoyment of the social festival. His cheerfulness will be indulged without levity, and his pleasures without excess.

—
CLEMENCE D'ISAURE.

Little is known concerning this lady, or rather little can be discovered in the literary institution of this country : she was the foundress of the Floral games, which were celebrated annually in the month of May. On this occasion an oration was publicly pronounced in her

honour ; and her statue, which stood in the city hall was decorated with flowers. She left funds, from which were distributed, as prizes, to those who produced the best specimens in different kinds of poetry, a golden violet, a silver eglantine, and a golden marygold. Florian has founded on this subject, a very pleasing metrical romance after the Spanish manner, which is inserted near the end of his *Galatea*. These games were instituted in the fourteenth century, and subsisted till recently in a flourishing state, as appears from passages in Marmontel's *Memoirs of himself* ; who describes with a pleasing enthusiasm, naturally connected with the recollections of youthful scenes, his acquisition at one time of two of the prizes. Whether this institution was shaken in the general wreck of the French revolution, I know not. The conquerour, it must be confessed, has promoted the cause of letters, and probably may restore or encourage this ancient rite of the Muses. While in this country we are giving our thousands for purses at a horse race, our ten thousands for seminaries of systematick divinity, and our hundred thousands for enormous buildings, less remarkable for taste than extent, why is not some one munificent enough to found a similar festival ? It would be a place where our youth might repair at that season, when every thing invites to sociability, harmony and love, and forget for a moment, the cares of pelf, “assem in longas diducere partes.” Even self-interest might be moved at the thought of an annual panegyrick, and a statue crowned with the first fruits of smiling spring.

—
SANNAZARIUS.

THE Latin distich of this author on the Pont-au-Change and the

Pont St. Michel, built over the Seine, by Giocondo, a Dominican monk, of Verona, is well known :

Jocondus geminum imposuit tibi, Sequa
na, pontem

Hunc tu jure potes dicere Pontificem.

It is not so generally known that the author in composing it, was totally innocent of any witty intention and designed merely to celebrate the bridge building powers of Jocondus. Jocondus was the instructor of Julius Cæsar Scaliger.

PATRIOTISM.

Patriotism, pure and unsophisticated, since it proceeds from, or rather consists of the social sympathies, when extended to, and operating on the whole circle of political life, seldom does, perhaps it never did or can, produce a proud and contemptuous denial of honourable concessions to one nation, however sincere her friendship, while, at the same time, it promotes a tame and pusillanimous compliance with demands, though disgraceful to the last degree, from another nation, who though she pretends to something more than the simpering fondness of mere partiality, suffers no opportunity of insult or injury to pass unimproved. What he cannot justly retain, the patriot is ready, when required, to restore or surrender. What he cannot reasonably exact, the patriot feels himself under no inviolable obligation to demand. The honour of his country he indeed considers as sacred ; and next to her honour, he thinks nothing so sacred as the prosperity of his country. His fortune, his character, his blood, his life ; all he possesses ; all he expects ; the celebrity which his ambition toils to acquire ; the happiness which his self-love hopes and pants to attain, enjoy and improve ; that full and

swelling rapture, which arises from the prospect of enterprise resulting in success ; that calm and soothing pleasure, which proceeds from the review of patient industry, gradually ripening to complete effect ; these, and more than all these ; every object of future possession, every object of present enjoyment, the patriot is prepared, and ready, and willing to risque and to lose, rather than see his country's honour, which ought always to ray out its beams in a full and dazzling glory round her head, tarnished, or the prosperity of his country wantonly impaired. Such is the nature of patriotism pure and unsophisticated ; such is the character of a sincere and undissembling patriot ; " fortes vixere."

DR. DONNE.

Of Dr. Donne whose satires are full of wit, and breathe in a rough, though manly and forcible language, the high and indignant spirit of Juvenal, most scholars are miserably ignorant, and though some of his satires were polished and modulated by Pope, to an almost unrivalled degree of elegance and harmony ; there are, I fear, few who can boast (and such knowledge is, indeed, no small matter of pride) that they have read all the satires of Dr. Donne. Such, however, though his works now lie neglected or forgotten, was once the celebrity of Donne, that Ben Johnson addressed and dedicated to him the following epigram, which as a specimen of encomiastick verses has perhaps never been excelled.

Donne, the delight of Phœbus, and each
muse,
Who, to thy one, all other brains re-
fuse,
Whose every work of thy most early
wit,
Came forth example and remain so yet ;

Longer a knowing, than most wits do live;
And which no affection, praise eno' can
give!

To it thy language, letters, arts, best life,
Which might with half mankind main-
tain a strife;

All which I mean to praise, and, yet, I
would

But leave, because I cannot as I should.

—
CHAUCER.

THOUGH perhaps no passage is less happy to illustrate the just encomium of Pynson, who, in his Prohemye to Chaucer, characterises him, as distinguished by "high and quick sentences, eschewing prolixite, and casting away the chaf and superfluite, and shewing the pyked grayne of sentences uttered by crafty and sugred eloquence." Yet I must own, that, in my opinion, there is no stanza or verse of the father of English poetry, that seems to me to bear deeper or stronger impressions of a genius, which, though able to invent; was not too proud, whenever occasion required or admitted his learning to appear and display itself, rich as it was, and overflowing with an almost exhaustless

abundance, to borrow from antiquity, than Chaucer's description of Creseide. It is hardly equalled by any part of Shakespeare; Spenser has nothing, which, in comparison with it, does not dwindle to servile and paltry imitation. I would not wantonly scandalize any lover of Milton; but professing sincerely as I do, and really feeling as deep a reverence for that immortal poet, as it is possible for any man to feel and profess, I may be pardoned for asking, what lines in *Paradise Lost*, in *Sampson Agonistes*, in *Paradise Regained*, in *Comus*, in *L'Allegro*, in *Il Penseroso*, in the *Lycidas*, or in the *Arcades*, are in any one of the essentials of poetry superiour to the subjoined description of the beautiful, though faithless mistress of *Troilus*:

Creseide ywas this ladies name aright,
As to my dome, in al Troy 'is cite,
Most fairest lady, passing every wight
So angel like shone her natife beaute,
That like a thing immortal semid she,
And therewith was she so parfite a creature,
As she had be made in scorning of nature.

For the Anthology.

IN the Anthology for December last, we announced the commencement of a course of Mineralogical Lectures, in this town, by Mr. Godon, and inserted the preliminary observations contained in his first Lecture, which gave a condensed view of his subject, and indicated the plan which he intended to pursue. His course, now completed, was comprised in about thirty Lectures, which were illustrated by experiments and by the exhibition of specimens from his valuable cabinet.

Vol. V. No. IV.

2 B

Mr. Godon, in the discharge of his engagements, has, we are assured, given entire satisfaction to his hearers, which they expressed in a letter addressed to him, requesting a publication of his Lectures. "Such a volume," say they, "we should prize as a valuable mean of improvement as well as an agreeable memorial, and we are persuaded, that such a publication would be peculiarly seasonable and advantageous in our country, where this science has not been generally cultivated."

We now present Mr. Godon's reply to this application, and observe, with pleasure, that his denial is so far qualified, that we may indulge a hope of seeing those fruits of his labours in print, at some future period, augmented and enriched with the abundant illustrations, which his industrious observations, in this country, cannot fail to supply. The considerations, which he suggests, should induce us to approve his determination. Additions, of the description intended, must give a peculiar value to his work, and render it, whenever it may appear, a very useful and interesting acquisition to the publick. We are confident, that Mr. Godon will steadily pursue the investigations, which he contemplates, and that just and solid views in the sciences, to which he is attached, may be expected from a man of his intelligence, assiduity, and correct discrimination.

ANSWER OF MR. GODON TO THE GENTLEMEN WHO ATTENDED HIS COURSE OF LECTURES ON MINERALOGY.

GENTLEMEN,

THE invitation, which I have received from you, to publish the manuscript of my lectures, is extremely flattering to me; but such a publication would be nothing less than an elementary book on mineralogy, and a work of this description, on account of the influence which it may have on education in general, requires mature reflection, and the quietness of a settled situation, which I do not as yet enjoy. On the other hand, it is probable, that those lectures, destitute of the interest, which arises from experiments, and from the view of natural objects, would make but a very slight impression on those, who

want the first notions in natural history; and with regard to those who have given some attention to mineralogy in particular, they may be easily contented without them, since I am always ready to communicate my collection to them, with all the explanations they can wish. Nevertheless, I do not altogether renounce the intention of making the publication which you request. I wait only to accumulate a greater fund of observations on America, and consequently to give to this book a degree of utility, which will render it more worthy of being presented to you. For the present I would suggest, that you may reap great benefit from the Elements of Messrs. Kirwan and Jameson; and to those who are acquainted with the French language from the Elementary Treatises of Hauy and Brochant.

It is not the same with natural science as with sciences of convention. These last are altogether the productions of men, and are susceptible of being studied entirely in books; but the first are only well understood by those, who observe nature itself. The best way therefore, in my opinion, of rapidly promoting mineralogical knowledge in this country, would be the establishment of a publick collection in this city. In the mean time a mineralogical description of the soil, which surrounds this city, would be perhaps useful. In this view I am now occupied with putting in order the observations, which I have made in the environs of Boston, and I purpose to publish them, with a mineralogical map of this part of Massachusetts. If any circumstance should prevent me from publishing this work; I expect it will be prosecuted successfully by some of your number. I am happy, in this moment, to pub-

lish that in this part of America,
several mineralogists arise, whose
observations will afford valuable

fruits to their own country.

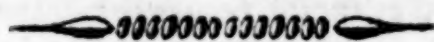
I am, with respect,

Your obedient servant,

S. GODON.

April 27, 1808.

POETRY.



ORIGINAL.

AD CALENDAS JANUARIAS, MDCCCVIII.

SALVE, NOVUM annum praeveniens quæ agis,
Lux alma, si te frigora vestiant,
Ibit comes spes, semper instans,
Freta cupidoque nunc futuro.

Jacet sepultus et glacie, et nive,
Mortisque vestem orbis capit asperam;
Phœnix, ruinâ surge læta,
Delicias referens amœnas

Almi sequantur ordine proprio,
Menses, referti lætitiâ indies;
Floræ, Favonioque gratum
Ver, Cereris gravidæque messes.

Pax, et Fides adsint comites tibi,
Longum morantes, et faveant bonæ;
Civilis ira, et tetra bella
Sint procul, ô procul hinc, profana!

Da patriæ res ire secunda avi,
Da amore felici juvenes frui,
Salve, dies optate semper,
Lux hilaris, iterumque salve!

A.

Prid. Kal. Jan.

AD JULIUM.

EN novo, Juli, ut nitide refulgent
Vere soles, ut patet æther altum;
Terra nunc gratos recipit sinuque
Læta calores.

Nunc ruit cursu rapido juventæ
Sanguis exultans, animoque largo
Spes tument altæ, nobilique motu
Pectora tollunt.

Nunc novum vigorem hilari poetæ,
Carmina et, blandæ tribuunt Camænæ,
Carmini vatis comiterque favent
Ore puellæ.

Me premit luctus animo remordens,
Cordique infixi memori dolores
Semper hærent, atque negant amœnas
Surgere luces.

Me tamen, Juli, juvat ire campos
Ver ubi nascens reficit dolores,
Corde spes ægro et tacitè resurgens
Lumina captat.

A.

LINES IN MEMORY OF JOHN T. GILMAN, JUNIOR, OF EXETER, N. H.
WHO DIED AT SAVANNAH, ON A TOUR FOR HIS HEALTH.

—“*Dulces moriens reminiscitur argos.*”—

SEE flatter'd hope in sighs decay,
As swells the gale from southern skies,
For there, in youth's warm ripening day,
The friend the brother, GILMAN dies.

Did this invite thy steps to roam,
Where health allured with rosy
charms ;
To quit the kind, the cherished home,
Thy parents' love, thy sisters' arms ?

Thy worth thro' life's short sombre day,
In patient pain serene appeared ;
By virtue's meek resigning sway,
And e'en by illness' self endeared ;

For just when manhood's opening day,
Had clothed thy cheek with riper
bloom,

The canker sickness mined his way,
And surely presaged future doom.

Tho' fate forbade thy fame to glow
In broad refulgence, sternly bright,
It's record memory's page shall show
In private virtues' sweeter light.

The tears, in friendship's eye that swell,
Thy feeling heart shall well attest ;
A sister's sorrows, who can tell,
For one so cherished, loved, caressed ?

On thee shall kind remembrance rest,
As duly blooms the opening spring,
And o'er thy sod with sinking breast
Her choicest gifts affection bring.

THE BOSTON REVIEW.

FOR

APRIL, 1808.

Librum tuum legi & quam diligentissime potui annotavi, quæ commutanda, quæ eximenda, arbitrarer. Nam ego dicere verum assuevi. Neque ulli patientius reprehenduntur, quam qui maxime laudari merentur. PLIN.

ART. 12.

The New Cyclopædia, &c. by Abraham Rees and others. First American Edition, revised, corrected, enlarged, and adapted to this country, by several literary and scientific characters. Vol. II. Part I. Philadelphia, Samuel F. Bradford. 4to.

WE have watched the progress of the American edition of this valuable work with no small degree of solicitude ; for we considered that the publication of a work of such magnitude and variety, if conducted in the manner announced in the prospectus, would be a tolerably fair test of the literary character of our country. After witnessing the highly reprehensible manner in which the first number of it was republished, it was natural for our suspicions to be awakened, when we opened every succeeding volume. Our fears, indeed, so far as respected the publisher, Mr. Bradford, were put at rest by the explicit declaration, (which was called forth by the remonstrances of the subscribers in Salem, and this town) that the work should in future be conducted in a manner, at once honourable to the reputation of Dr. Rees, and satisfac-

tory to the publick. These assurances of Mr. Bradford, we had no doubt were sincere. But, as our suspicions were excited by the *management*, (to give it no harsher name) which was used in the first number, as the "literary and scientific characters," who superintended the American edition, still kept their names from the publick, and thus screened themselves from all manner of responsibility ; and as it appeared to us to be no difficult matter in a work of such extent and variety, to impose upon a good natured and unsuspecting publisher ; it has been impossible for us to dismiss all our apprehensions, and to trust entirely to the most explicit assurances, however sincere they might be. The reader, who has a due regard for the literary reputation of his countrymen, will see, with pain, that our distrust, particularly in respect to the theological part of the work, was but too well founded : he will see that the pious fraud in the first number, which is pretended to have been dictated by an extraordinary zeal for the christian religion, (which the American editors thought to be in imminent danger in the hands of Dr. Rees and his friends) was not, in reality, the effect of a laudable so-

licitude for its safety, but must have proceeded from some other and less honourable motives. He will see too, that these "literary and scientific" (and if we are to take their own word for it, these *religious*) "characters" have added hypocrisy to imposture; and while they have affected to protect religion behind their sevenfold Ægis from supposed enemies, they have themselves been aiming secret and deadly blows at what are commonly considered as fundamental doctrines of the scriptures.

Before we proceed, however, to a consideration of the articles in the volumes before us, we must be indulged in recurring to the positions we took at the commencement of our examination of this work. In our remarks on the first number, though we did not give the American editors as much credit for *honesty*, as they may have thought themselves entitled to, yet we did not indulge ourselves in expressing the doubts we entertained of their *competency* to perform the task they had undertaken. Such an early decision, we were aware, might be called prejudice in us. We therefore merely intimated, that these gentlemen did not appear to have been so attentive to correcting the errors of the work as they had, through Mr. Bradford, promised their patrons; and we trust, that this hesitation at calling in question their competency, and a hope that every succeeding volume would dispel all our doubts on this head, would be a sufficient apology, if any should be required, for the slow progress we have made in our review of this work. But now that one third of it is finished, there seems to be no longer any need of this reserve: and we must say, though with reluctance, that we have strong doubts of the *competency* of the American editors. At least, the facts, which we shall

exhibit, with what we have already shown, will, we are confident, most abundantly prove, either, that these gentlemen are incompetent to the undertaking, or, that they are wilfully imposing upon the publick.

We will here apprise our readers, that it never was our intention to review the numbers regularly, as they appeared; but, at our leisure, to examine sometimes one, and sometimes more articles of a volume, as the importance of the subject might demand. In conformity with this plan we shall at this time review with all due care and candour the important article *ANGEL*, in which these American literati have given a specimen of their principles, temper and talents.

"Christians," [say they,] "may reduce all questions of controversy, in regard to their religion, to the two following, which they would do well often to place distinctly before them: 1st, Is the scripture the word of God? 2d, Is any doctrine, fact, or proposition, which is made the subject of inquiry or speculation, contained in that word? On the first of these questions believers have their controversy with professed infidels: The second furnishes the ground of many debates among christians themselves."

Again they say,

"We contend for receiving and maintaining it [revelation] simply and entirely as we find it in the Bible, in the originals of the old and new Testaments. Let these *Originals* be the subject of diligent study and of sound and reverent criticism. On the score of emendation let them be treated as respectfully, at least, as the copies of the best heathen writers, than which they have been much better guarded against corruption. In this manner let us discover, what revelation teaches; and then let us receive it with docility, humility and thankfulness, as the word of life. Let us not bring to the study of the scripture, a system already formed in our own minds, and fortified by prejudice, but let us go to it in the first instance, and with-

out prejudice, to learn what is the system which we ought to receive. With the temper of children let us sit at the feet of the Saviour, imbibe his instructions, and obey his precepts. As far as we are able, let us explain what is difficult, but when we can go no farther, let us treat the difficulties of revelation, as we do those of the other works of God; as we do the profound, obscure and contradictory things, which appear in creation and providence, and in regard to which the best philosophers are always the readiest frankly to confess their ignorance. Let us not be ashamed to acknowledge that there are certain things, which for the present, we do not fully understand; and let us wait for more light in this world, or for stronger faculties in the world to come. The maxims of sound reason and philosophy, not less than the injunctions of the gospel, point out to us this course."

These sentiments we consider as truly excellent; and, we are decidedly of opinion, that, if religious controversies had always been managed in conformity with these principles, there would, at this day, have been as little rancour and bitterness manifested in such discussions, as there are in those relating to natural philosophy. It would give us great satisfaction to see religious inquiries pursued, according to the principles, which these "literati" have here professed to intend to make the rule of their conduct; but, considering the manner in which they have treated the subject of this article, we fear that even they themselves (their fair professions notwithstanding) are in reality but little disposed to adhere to them.

"Angel" says the English editor, "is a spiritual, intelligent substance, the first in rank and dignity among created beings."

Again, "the word *αγγελος* is not properly a denomination of nature, but of office, denoting as much as *nuncius*, *messenger*, a person employed to carry one's orders, or

declare his will. Authors are divided," says he, "as to the time of the creation of Angels. Theodoret and Epiphanius fix their date from the first day;" which say these American literati,

"Is probably right. It is reasonable to believe that they were created immediately *after the heavens*, which they were to inhabit."

If we do not misunderstand these gentlemen, they here give it as their opinion, that the Angels were created on the first day of that creation, of which Moses gives the history. And this opinion they found upon the probability, that they were created immediately *after the heavens*, which they were to inhabit. Upon this sentiment, we would remark, 1st, that we take it to be generally agreed among biblical criticks, that *the heavens*, of whose creation Moses gives the history in the first chapter of Genesis, are the earth's atmosphere; * 2d. That, if the Angels were created

* On the second day [Gen. i. 6, 8.] after the production of light or fire, the other element of air was duly poised and expanded. God stretched out the atmosphere [Psalm civ. 2] "like a curtain" to be a kind of barrier between us and the waters floating above us in clouds and vapours. This expanse of the circumambient air, or atmosphere, in the Greek and vulgar Latin, and thence in our English version, is called "the firmament," because the air, though vastly extended and fluid, yet continues firm and stable in its place. In the margin of our bible, it is more properly rendered *expansion*; and in so scanty a language as that of the Hebrew, is also called HEAVEN; as it sometimes is in the more copious languages of the Greeks and Romans. See Bishop Newton's Works, Vol. I. page 94. See also as to the extent of the creation, of which Moses wrote the history, the authors of the Universal History, Vol. I. page 85, 6, 7, 8, and seq.

on the first day, instead of being created immediately *after the heavens*, they were created *before them*; for Moses states expressly, that the heavens were created on the second day. Gen. i. 6, 7, 8. "And God said let there be a firmament in the midst of the waters; and let it divide the waters from the waters; (or, according to these literati, let it be a habitation for the angels) and God made the firmament, and divided the waters, which were under the firmament, from the waters which were above the firmament; and it was so, and God called the firmament heaven; (or, according to the original, heavens) and the evening and the morning were the second day."

The English editor proceeds to state, that "the scripture uses the term *Angel*, to denote *other beings, or agents*, besides *those spirits*, that occupy a rank and dignity, superior to man. Accordingly, (he says) it has been the concurrent opinion of the Hebrew and Samaritan schools, that the word *Angel*, does *not only mean* a spirit, but sometimes also all sorts of powers or instruments, which God is pleased to use, and by means of which he acts. So that the elements of the world, fire, air, winds, and storms, in particular vision,* and, in the language

* There is here an error of the press in the English edition, which the American editors have neglected to correct. In the edition of Lowman's Tracts, published at London, A. D. 1756, from which this sentence is taken, it stands thus at page 25, 26. "So that the elements of the world, fire and air, winds and storms, in particular visions, in the language of the scriptures, are called Angels of the Lord, which do his will." Perhaps, also it may not be amiss to state here, that a considerable part of this article in the English edition is compiled from these tracts, and particularly, that, some of the

of scripture, are called '*Angels of the Lord*, which do his will.' In this sense is to be understood the expression of the Psalmist, [Ps. civ. 4.] '*who maketh his Angels spirits, and his ministers a flame of fire;*' i. e. who maketh winds his angels, and lightnings his messengers. Moreover, the scriptures call a dream, a vision, a voice from heaven, a plague, a burning wind, '*Angels of God;*' and whatsoever God is pleased to do by them, is said to be done by an '*Angel of the Lord;*' for whatever declares God's will, or performs his pleasure, is '*his Angel.*'"

Upon this statement, our American literati remark,

"Whatever may have been the '*concurrent opinion of the Hebrew and Samaritan schools*' which, we know, were, in many respects, most profoundly ignorant of the true sense of the sacred oracles, it seems strange, that any christian, who has studied them with care, should be capable of entertaining the extraordinary notions, contained in this section. An attempt is made indeed, to force to their aid a passage of the 104th Psalm. But this is done by giving that passage not only a new, but a most unwarrantable TRANSLATION; a translation which divine authority stamps with falsehood, in Heb. i. 7; where if this rendering be introduced in place of the genuine reading, which is given verbatim from the Greek, the sacred penman will appear to have written the GROSSEST NONSENSE."

Upon the assertion of these literati, that this is not only a new, but a most unwarrantable TRANSLATION of the 4th verse of the 104th Psalm, we have to remark, that in Junius' and Tremellius' Latin translation of the Bible, published A. D. 1580, and also in Piscator's of A. D. 1684, this passage is rendered, "*qui facit*

sentiments, which the American editors declare to be new and unwarrantable, may be found in them.

angelos suos ventos, ministros suos ignem flammantam," i. e. who maketh winds his angels, and lightning, or flaming fire, his ministers or messengers. Likewise, in the French protestant bible, published A. D. 1710, it is rendered, "Il fait des vents ses anges, et du feu brûlant ses serviteurs," i. e. he maketh the winds his angels, and the burning fire his ministers.

In Schindler's Pentaglot Lexicon, edit. 1612, under the root *וה* part of this passage is cited, and rendered, *faciens angelos suos ventos*, i. e. making winds his Angels.

In Cocceius Hebrew Lexicon, under the root *וה* part of this passage is likewise noticed, and rendered "*faciens ventos nuncios suos*," i. e. making the winds his messengers. In the same Lexicon, under the root *לא* from which is derived the word *מלאך* Angel, this passage is rendered, "*qui facit angelos suos ventos*," i. e. who maketh winds his Angels, and, it is added, "*ventis utitur ut legatis suis*," i. e. who employs the winds as his legates or ambassadors.

Parkhurst, in his Hebrew Lexicon, gives as the primary signification of the root *וה* "air in motion, a breeze, breath, *wind*;" and cites among other passages in which it is to be thus understood, this 4th verse of the 104th Psalm.

Under the root *לא* he defines the word *מלאך* to mean "one sent or employed by another, a messenger, a legate, an agent," and he adds "as St. Austin says of an *αγγελος* in Greek, so we may truly say of *מלאך* in Hebrew, "*Nomen non naturæ sed officii*," i. e. it is a name not of nature, but of office. It is applied, he says, sometimes to the created agents of nature, or powers of the heavens, as

being Jehovah's agents or ministers, and cites among other passages, in which it is to be understood in this sense, this 4th verse of the 104th Psalm.

Farmer, in his Treatise on Miracles, at page 148, 9, makes the following observations. "The word Angel or messenger denotes only one employed in the execution of some commission. Hence it is applied not merely to intelligent beings acting by the order of God, but even to the inanimate parts of the creation, which he employs as the instruments of his government. The Psalmist, when celebrating the empire of God over the material world, says, "he maketh the winds his angels, or messengers, and lightnings his ministers." In a note subjoined, he says, "This is the true rendering of Psalm civ. 4. (compare Exod. ix. 23, 24. Psalm lxxviii. 48, 49) Nor is it certain that the words are applied, Heb. i. 7. to intelligent beings; as the apostle seems to have had no other view in citing them, than to observe, that the very name of angel, (however applied) imported ministry and subjection; whereas that of son implied authority and dominion. Very probably the scripture may represent the most active powers of nature as God's *angels*, in opposition to the heathen, who considered them as *Deities*."

These authorities, we think, are amply sufficient to show, that the translation of the 4th verse of 104th Psalm, which is contended for by the English editor, is by no means a *new* one; and also that it is far from certain, that it is an *unwarrantable* one. We confess ourselves unable to conceive, how Heb. i. 7, (which is merely a verbal quotation of the septuagint transla-

tion of the Hebrew original, "stamps this translation with falsehood by *divine authority*." That there is a way, however, in which the meaning of a passage may be stamped by divine authority, we are by no means disposed to deny; and, in order to show how we conceive it may be, and, in fact, has been done, we will here adduce and compare Exodus ix. 23, 24, with Psalm lxxviii. 48, 49. "And Moses stretched forth his rod towards heaven, and the Lord sent thunder and hail, and the fire ran along the ground, and the Lord rained hail upon all the land of Egypt. So there was hail and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt, since it became a nation." The Psalmist, when referring to this transaction, says: "He gave up their cattle also to the hail, and their flocks to hot thunderbolts. He cast upon them the fierceness of his anger, wrath, and indignation, by sending evil *angels* among them." Here we think the word Angels in the Psalm is "stamped by divine authority," to mean something different from intelligent beings: at any rate if these "literati" will produce any passage, or passages from the scriptures, which will show as clearly, that the word angel is never used in them, to signify any thing besides an intelligent being, as these do, that it is sometimes applied to the inanimate powers of nature, we will give up all pretensions to any knowledge of biblical literature. With respect to the assertion, that "if this reading be introduced, the sacred penman will *appear* to have written the grossest NONSENSE," we shall only observe, that we doubt whether any persons of candour, who take into consideration the passage, which we have

cited from Farmer, will be inclined to assent to it.

"And the various texts or portions of scripture, which are afterwards referred to, are all of them, as easily explained, and some of them incomparably more so, by adopting the generally received opinion, (i. e. the opinion of these literati) relative to angelick power and agency, than by the help of this *singular system*, which supposes that "all sorts of powers or instruments, which God is pleased to use, and by means of which he acts, are, in the language of the bible, denominated angels."

This assertion, we take to be as well founded, as the charge, exhibited against the English editor, of having given a NEW translation of the 4th verse, of the 104th Psalm.

"Of this system, the direct tendency, if not the real design, appears to be, to represent the language of scripture, as *so vague and equivocal*, that it may receive any construction whatever, and to destroy the belief, that there are any such beings as angels, considered as spirits, who possess a separate existence, extraordinary powers, and an important agency in the events and concerns of this world."

Really, gentlemen, we are unacquainted with any species of logick, by which it can be shown, that a system, which represents a word of any book, as being used primarily to signify a being, or thing, of a certain description, by allowing, that it is likewise sometimes employed to designate some other being or thing, has a tendency to destroy the belief of the existence of the being or thing, which it is said primarily to signify. If there be such a species of logick, we suppose it must be some new invented "*patent logick*," which, for ought we know, may bestiled *logick of American literati*, and, according to the rules of which, it may be proved to be very uncer-

tain, whether there be in America such a place as the city of Philadelphia. Thus, the word Philadelphia, was primarily used, in America, to designate a city in the state of Pennsylvania; but it has likewise been used to designate several other places; and, this has rendered the language of geography "*so vague and equivocal*," as to destroy the belief, that there "is any such place as the city of Philadelphia, in Pennsylvania." We will here close our remarks upon the first American section of this article, by observing, that "it seems strange to us, that any christian, who has studied them (the scriptures) with care, should be capable of entertaining the extraordinary notions contained in it."

In the next American section of this article, these "literati," have manifested a wonderful quantity of zeal and satisfaction, in their endeavours to support the doctrine and belief of the fall of angels; and, not a little of bitterness towards those, who do not think quite so highly of the influence of this invincible power as they do. If, however, they had proceeded according to the principles, by which they have professed to be governed; and had resorted to the original of the New Testament, instead of the English translation of it; and, had "*not brought to the study of it, a system, already formed in 'their' own minds, and fortified by prejudice*;" they would probably have discovered, that *all* the passages, which they have cited, were not exactly to their purpose. We will mention one, which we think has no more relation to "fallen Angels," than it has to these gentlemen themselves. It is that which they have cited from 1 Timothy, iv. 1. where the apostle says, "that in the later times some shall depart from the faith, giving heed to

doctrines of Devils." The same Greek word, which in the English translation is here rendered Devils, in Acts xvii. 18. is translated "*Gods*;" and means, in both passages, that kind of deities, which the heathen worshipped under the name of *Demons*, and who were formerly men.

"So much for this subject in general, which it seemed necessary a little to discuss, and for which this appeared as proper a place as any. Since, indeed, it has been determined, that nothing which appears in 'Rees' New Cyclopædia,' shall henceforth be omitted in the American edition of the work, we thought it incumbent to avow, and we have accordingly here avowed the principles, which will govern us in remarking on the moral and theological opinions, which it exhibits. We are sensible, that this is an arduous, an important, and a delicate duty. We have approached it, not without undissembled diffidence in our abilities to discharge it worthily. In its execution we believe we can promise *diligence and vigilance*; and we shall endeavour not to transgress the prescriptions of decorum, the laws of candour, nor the demands of christian meekness. With all this, however, we believe it to be perfectly consistent to say, that it will be matter of little consequence to us, in what class of living literary merit the name may be enrolled, or in what niche of the temple of fame the statue may be found, of him, who has touched irreverently the hallowed depository of God's revealed will. In the best manner we can, we will withstand his audacity, expose his impiety, and invest him with his proper character: for we believe, with Young, that 'with the talents of an Angel, a man may be a fool.' Those, who sympathise with hereticks and infidels, will, in vain, endeavour to turn us from our purpose. Our work is sacred, and we dare not slight it; our responsibility is not only to man but to God."

"Our responsibility is not only to man but to God." Doubtless, gentlemen, this is very true, and are not the *English editors*, precisely in the same predicament? or, is this meant as an insinuation, that *they*

"fear not God, neither regard man?"

"Our work is sacred, and we dare not slight it." This, also, looks somewhat like hinting, that the English editors do not consider their work to be *sacred*, and that they, probably, *intend to slight it*. We doubt whether it be very politick, to throw out such insinuations as these, for those, that set themselves up to be better than their neighbours, are generally suspected, by other people, not to be quite so fair and good as they ought to be.

"Those, who sympathize with hereticks and infidels, will, in vain, endeavour to turn us from our purpose." That is to say, these literati have "all wisdom and all knowledge," and are infallible judges of the meaning of the scriptures, and those who differ from them in opinion, are either hereticks, or infidels, and must expect to be treated accordingly: or as Lord Peter did poor Martin and Jack, who had not senses enough to discern, that a crust of bread was a shoulder of mutton; "Look you, gentlemen," cries Peter, in a rage, "to convince you what a couple of blind, positive, ignorant, wilful puppies you are, I will use but this plain argument with you. By G—it is true, good, natural mutton, as any in Leadenhall market; and G—confound you both eternally, if you offer to believe otherwise."

"We believe with Young, that with the talents of an Angel a man may be a fool." This seems to us very much like believing without evidence, for we are confident that these gentlemen themselves, will not pretend, that there ever was a man, who had the talents of an Angel, (in their sense of this word) or,

that there is any sort of evidence, what the character of such a being would be. If they meant, here, to give it as their opinion, that the Angels themselves might behave like fools, we think they might have cited higher authority to support it, for Job declares, "his Angels he [God] charged with folly!" Chap. iv. 18.

"It will be matter of little importance to us, in what class of *living* literary merit, or in what niche of the temple of fame the statue may be found of him, who has *touched irreverently the hallowed depository of God's revealed will*. In the best manner we can, *we will withstand his audacity, expose his impiety, and invest him with his proper character*." We are disposed highly to commend this resolution, and we would hint to these "literati," that they had better commence their chastisement, where charity is usually said to begin, that is, at home; for we are of opinion, that they have themselves, "touched irreverently the hallowed depository of God's revealed will," by asserting that if Heb. i. 7, is to be understood in a sense, different from that in which they understand it, "the sacred penman will appear to have written the *grossest nonsense*."

"We shall *endeavour* not to transgress the prescriptions of decorum, the laws of candour, nor the demands of christian meekness."

These gentlemen have shown a competent degree of prudence and we commend them for it; for we think that persons, who possess such a bigotted temper, as has been manifested in this article, should never promise absolutely not to transgress the prescriptions of decorum. A promise to "*endeavour*" not to

do it, is as much, as can reasonably be expected under such circumstances.

"In its execution, we believe we can promise *diligence* and *vigilance*.

We believe we can do the same, and also that these American "literati" will give us quite as much occasion for their exercise, as the English editors have given them. For, besides charging the English editors, under this article, with having given a new translation of the 4th verse of the 104th Psalm, which (unless they are grossly ignorant of biblical literature) they must have known to be absolutely false; they have, under the article America, which we shall review hereafter, advanced sentiments, respecting the original inhabitants of America, which have a tendency to discredit the scripture declaration, that "God made of one blood all nations of men for to dwell upon the face of all the earth."

"We are sensible that this is an arduous, an important, and a delicate duty. We have approached it, not without undissembled diffidence in our ability to discharge it worthily."

Considering the positive and confident manner, in which these literati have stated their opinions, and the contempt and derision, which they have manifested toward those who differ from them in sentiment, we suspect there is an error of the press in the last sentence, and that it ought to be read "we have approached it [viz. this duty] without diffidence in our ability to discharge it worthily."

"We have here avowed the principles, which will govern us in examining and *remarking* upon the moral and theological opinions which it [Rees' Cyclopædia] contains."

The *professed* principles of these literati, as we have before remarked, "we consider to be truly excellent, but the manner in which this article is compiled evidently shows, that they themselves do not regard them; for although they have professed, in their examinations of the scriptures, to be governed by the originals, yet they always have recourse to the English translation of them; and instead of "not bringing to the study of the scriptures, a system already formed in 'their' own mind, and fortified by prejudices" and "of going in the first instance, and without prejudice to learn, what is the system, which" ought to be received, they have taken a method directly contrary, and endeavoured to make the scriptures conform to their prejudices, as we have stated, when noticing the passage cited from 1st Timothy, iv. i. We have attributed their conduct in this instance to the influence of prejudice, because we know no other cause for it, except it be a total ignorance of the original; and, we think, considering the professions of these gentlemen, that it would be altogether unwarrantable to suppose them, not to understand the originals of the scriptures, and

"So much for this subject in general, which it seemed necessary a little to discuss, and for which this appeared as proper a place as any."

RETROSPECTIVE NOTICE OF AMERICAN LITERATURE.

ARTICLE 2.

The Rudiments of Latin Prosody, with a Dissertation on Letters, and the Principles of Harmony, in Poetick and Prosaick Composition, collected from some of the best writers. Boston, printed and sold by Benjamin Mecom, at the new printing-office, near the town house. 1760. 12mo. pp. 72.

THOUGH knowledge, at the present day, may be more widely diffused, yet it is, at the same time, more superficial than at former periods; and, notwithstanding the late improvements in our University, it is questionable, whether it can at present boast of any scholars, equal to those, who flourished half a century since.

The neglect of prosody has been so shameful among us, that scarcely a collegian can read a passage of Latin poetry, without some gross violation of quantity; and the scholars of Connecticut are still more defective, in this respect, than those of Massachusetts. This is a subject well worthy the attention of instructors, as it is impossible to relish the beauties of poetry, or even to discover the harmony of prose, without an accurate knowledge of prosody. Scanning is learnt with much greater facility than parsing, and if boys were habituated, as in the English schools, to make Latin verses, they would acquire a knowledge in this art, which would never forsake them. Those, who have conquered the first difficulties, take great delight in this elegant exercise, and

verses have sometimes been produced at a school, which would not have disgraced the Augustan age.

This treatise, to which we are desirous of attracting the publick notice, is from the pen of the late James Otis, Esq. a gentleman highly distinguished by genius, eloquence, and learning.

Mr. Otis, on leaving the University, devoted three years to the attainment of general information, before he entered on the study of the law. During that period, he read the most celebrated writers in the modern languages, and made himself a complete master of classical literature, by perusing those authors in Greek and Latin, with whom he was not previously acquainted. Application and genius united could not fail of success; and America has produced perhaps no man, who possessed more extensive information than this gentleman.

Julius Cæsar, amidst his ambitious projects, wrote a treatise on Rhetorick; and James Otis, in the intervals of forensick occupation, composed this work on prosody. We have read it with considerable attention, and will venture to pronounce it the most clear, and masterly treatise, which we have ever met with on the subject, and earnestly recommend its immediate republication. We shall quote from this very useful work, that part, which treats of the various kinds of verse.

I. "The *Hexameter*, or *Heroick* verse, consists of six feet, of which the fifth is regularly a *Dactyl*, the sixth a *Spondee*;

the rest *Dactyls*, or *Spondees*, as best suits the fancy of the poet, or his subject.

A *Spondee* is sometimes found in the *fifth* place.

A *Dactyl* is also (though very rarely) to be found, in the *sixth* place as,

At tuba terribilem procul excitat horrida.

II. The *Pentameter*, or *Elegiack* verse consists of *five* feet, *Dactyls*, or *Spondees*, making two *Penthemims*, each containing *two* feet, and a *long syllable*: The *second Penthemim* must have two *Dactyls*, and a *long syllable*.

The *Hexameter*, with *this*, alternately, makes the *Elegy*, and *this*, alone, is commonly called the *Elegiack*.

III. The *Asclepiade*, or *Choriambick* verse, of which there are several species; as,

1. The *Asclepiade*, *Choriambick*, *Tetram. Acatalectick*, consisting of a *Spondee*, two *Choriamb.* and a *Pyrrick*, or an *Iambick*. But the common and easier way of measuring, is, after two feet, to make a *Cæsura*, preceded by a *Spondee*, and a *Dactyl*, and followed by two *Dactyls*.

2. The *Choriambick*, *Glyconick*, *Tetram. Acat.* This hath a *Spondee*, rarely a *Trochee*, for the *first* foot, a *Choriamb.* for the *second*, and a *Pyrrick*, or an *Iambick*, for the *last*.

3. The *Alcaick*, *Choriambick*, *Pentam. Acat.* consisting of a *Spondee*, three *Choriambicks*, and a *Pyrrick*, or an *Iambick*.

IV. The *Sapphick*, *Pentam. Acat.* this has a *Trochee*, a *Spondee*, and a *Dactyl*, then two *Trochees*, or sometimes a *Spondee* for the *last*.

After three of these may be added an *Adonick*; of which structure, are many beautiful odes in *Horace*.

V. The *Phalœucian*, *Hendecasyll. Acat.* consisting of a *Spondee*, a *Dactyl*, and three *Trochees*.

VI. *Dactylic* verses are of several sorts; as,

1. The *Dactylic*, *Alcmanick*, *Tetram. Catal.* consisting of three *Dactyls*, and a *Spondee*.

2. The *Archilochian*, *Dactylic*, *Heroick, Acat.* This contains an *Iambick Dimet.* and an *Heroick Penthemim*; the first of these consists of four *Iambicks*, or *Spondees*, in the odd places, i. e. for the *first* and *third* feet. The *Penthemim* has two *Dactyls* and a *syllable*.

3. The *Dactylic Archiloch. Heptam. Acat.* having *Dactyls* or *Spondees* indiffer-

ently for the four first feet, but only *Trochees* for the three last.

4. The *Dactylic*, *Archiloch. Dimet. Hypercat.* of two *Dactyls*, and a *syllable*.

5. The *Dactylic*, *Alcaick, Acat.* This has an *Iambick Penthemim*, and two *Dactyls*; the *first* foot may be a *Spondee* or an *Iamb.* the *second* only an *Iamb.* then a *long syllable* followed by two *Dactyls*.

6. The *Dactylic*, *Alcaick, Acat.* or *Pindarick*, of this the two first feet are *Dactyls*, the two last *Trochees*.

VII. *Pherecratian*, *Heroick Trim. Acat.* consists of a *Spondee*, a *Dactyl*, and *Spondee*.

VIII. The *Aristophanick*, *Choriamb. Dim. Acat.* consists of a *Choriambick*, for the *first* foot, and a *Bacchick*, or an *Amphibacchick*, for the *second*.

IX. The *Alcaick*, *Choriamb. Tetram. Acat.* is composed of the *second Epitrite*, two *Choriambicks*, and a *Bacch.* or an *Amphibacch.*

X. *Iambick Verse*, and its species.

1. The *Iambick*, *Trim. Acat.* This is a pure *Iambick*.

2. The *Iamb. Archiloch. Trimet. Acat.* The only difference between this and the former, is, that this admits a *Spondee* in the odd places, and sometimes other feet.

3. The *Iambick Archiloch. Dimet. Acat.* This consists of four *Iambicks*, or *Spondees* in the odd places.

4. The *Iambick Archiloch. Dimet. Hypercat.* This has four feet; the *first* and *third* may be *Spondees*, the *second* and *fourth* regularly *Iambicks*, to which is added a *long syllable*.

5. The *Iambick*, *Archiloch. Trimet. Cata.* having five *Iambicks* and a *long syllable*, but will receive *Spondees* in the odd places.

The *Iambick* verse originally consisted of pure *Iambicks*; and the several species of mixed *Iambicks*, now consist chiefly of *Iambicks*; though they admit, in the odd places, a *Spondee*, and sometimes other feet. A *Tribrach* is sometimes found in the even places, excepting the last; which ought ever to be an *Iambick* or *Pyrrhick*. The like exceptions may be found from some other of the definitions, which, to avoid prolixity, are omitted.

XI. The *Trochaick*, *Euripidick, Dimet. Catal.* The general difference between the *Trochaick*, and *Iambick*, is, that in the former the *Trochee* takes the place of the *Iambick*. According to this way of mea-

suring the *Trochaick*, *Euripidick* above, has three *Trochees* and a syllable.

Anciently in the *Iambick* and *Trochaick* verses, two feet made but one measure, hence we find one of those verses with four feet, called *Dimeter*, and those of six feet, *Trimeter*; but the Latins measured the *Iambick* by sing. feet; and called the *Dimeter*, *Quaternarius*, the *Trimeter*, *Senarius*.

XII. The *Adonick* verse consists of a *Spondee*, followed by a *Dactyl*.

XIII. The *Ionick minor*, *Sapphick*, *Trimet. Acat.* is composed of three *Minor Ionicks*.

XIV. The *Ionick minor*, *Sapphick*, *Acat. Tetramet.* consists of four *Minor Ionicks*.

XV. The *Archiloch. Elegiambick*, or *Sapphick*, this consists of two *Dactyls*, and a syllable, followed by four *Iambicks*; but sometimes admits of a *Spondee* in the odd places.

XVI. The *Archilochian Trochaick*, consisting of an *Iambick* or a *Spondee*, for the first foot, then an *Iamb.* and a syllable, followed by three *Trochees*, or a *Spond.* for the last. Some by a different measure, make an *Iambick* of this.

Several other sorts of verse might be added; but the above are sufficient for the present, being all that are commonly used; and, if well understood, will render all others very easy.

The dissertation on letters, and the principles of harmony in poetick and prosaick composition, is extremely well written, and contains many judicious remarks. But the subject has been treated, if not more ably, at least more extensively, by so many later writers than Mr. Otis, as to render its republication the less necessary.

We heartily wish to see this excellent little treatise introduced into our schools and colleges, not only for the signal advantages, which would be derived from the study of it, but because it is the production of our country, and of a man, whom any country might be proud to acknowledge.

To this article we take the liberty of subjoining a Biography of

James Otis, written by a friend, who has made it a condition that it should be published entire.

The celebrated James Otis, of Boston, was the son of the Honourable James Otis of Barnstable, in the State of Massachusetts; the father was possessed of a vigour of intellect, and an avidity for study, which, without publick education, qualified him for professional pursuit and publick employment, in both which, he was eminent and respectable. The son passed through all the grades of private and academick education, which the country could offer. The generosity of his soul, the frankness of his mind, and the vivacity of his genius led him to be courted in the early stages of his collegiate education, by the gay, dissipated, and expensive scholars of riper years. But he soon found, that this was not the road to happiness, fame, or honour; he broke from the entanglement of youthful levity and dissipation, shut himself up in his study, and with indefatigable industry, explored the labyrinths of science, received academick honours, and then retired to the parental roof, where he devoted one year to further pursuits in general information. He then entered himself a student at law with the famous Mr. Gridley, the first lawyer and civilian of his time, and at twenty-one years of age, began the practice of that learned profession at Plymouth. He there remained two years, study still his principal pursuit, when he removed to Boston. There his reputation soon became so extensive, that he was constantly employed, and practised with that integrity, openness, and honour, that allured judges, juries, and parties, to acknowledge, that the side he espoused must be successful. In consequence of this celebrity, appli-

cation was made for his assistance in the most important causes in the neighbouring colonies, and even in Nova Scotia, where he conducted successfully some law cases of magnitude and importance, and his reputation at the bar expanded with his vast talents.

The important events, preceding, and leading to, and connected with the American revolution, soon drew him into publick view. Such talents, in the drama of that important scene, must necessarily be drawn into action : and possessing the ardent love of liberty, the principles of general happiness, the ideas of independence resulting to every people capable of attending to their own institutions of civil government, Mr. Otis entered warmly by his writings and conversation into the defence of the colonies against the arbitrary and oppressive measures of the parent state.

He was early introduced into the Legislature, where he had a most commanding influence by the powers of his eloquence, the keenness of his wit, the force of his arguments, and the resources of his intelligence, which spread light and information on the most intricate subjects. In the various situations, in which he was placed, he so counteracted the agents of ministerial power, and so ably supported the rights of mankind, that it became necessary to the purposes of vindictive oppression to rob the country of this its ablest defender ; and such was the degradation of principle, that it was thought expedient to resort to the base measure of assassination, to deprive America of the abilities of this valuable man. A band of desperadoes attacked him in a publick room, put out the lights, and with clubs and sabres extinguished an intellec-

tual light, never perfectly relumined, and instantly fled, under cover of night, to the only place of safety, which could shield them from the vengeance of an indignant people. A particular and correct detail of this transaction may be seen in the first volume of Mrs. Warren's History of the American Revolution.

After this general outline of Mr. Otis's life and character, it may be well to notice some of his publications, which, though not voluminous, were appropriate, pointed, pure, classical, and elegant. His Latin prosody, though it may be considered in some views, as a minor performance, yet was novel in its kind, and may exhibit such improvements in language and writings, as would tend to benefit general science. He had nearly completed, if not wholly, a similar work on the Greek language ; and it is to be lamented, that this, with many of his manuscripts, which would have been an invaluable legacy to posterity, were destroyed by his own hands in some moments of beclouded reason.

Every thing he wrote on the science of government displayed the vast ideas of his capacious mind ; he was not in the habit of dilatation ; he wrote, not as an author, but as a man, a statesman, a politician, a civilian. His fugitive pieces, published in the Gazettes of the day, evinced his industry and attention to publick pursuits.

The Stamp Act originated in 1764, which electrified all the colonial governments, produced his "*Rights of the Colonies stated and vindicated.*" This was considered as a masterpiece of composition and argument, which had all the weight and effect that it deserved, and drew upon its author, all the oblo-

quy and malice, resulting from strong prejudice, and conscious defect of sentiment. Many of his opponents afterwards acknowledged this publication a just criterion of political truth.

To take a general survey of Mr. Otis's character is easy: it might be summed up in a few sentences. It was the consummation of integrity and honour, of delicate sentiment, with nobleness of heart, of correct principles, of philosophick taste, and perfect urbanity of manners, of refined feelings, with an independence of mind, that shrunk not from duty, and on *that* altar would sacrifice every thing.

But few of his co-patriots are now living, those few love, and admire, and reverence his character. The celebrated author of the *Farmer's Letters*, the late Mr. Dickenson, a man admirable for the purity of his morals, the simplicity of his manners, the consistency of his conduct, the intelligence of his mind, the rectitude of his principles, and the virtues of his heart, has lately borne testimony to the active virtues of Mr. Otis, in a letter to his sister, Mrs. Warren, wherein he says,

"My Esteemed Friend,

"*Thy letter, with its inclosures, came to my hands yesterday, for which I return many thanks.*

"*Thy approbation I consider as a real honour, and is greatly endear-*

ed to me by coming from a sister of my very deserving and highly valued friend, James Otis.

"Our acquaintance with one another was formed at the first Congress, held at New York in the year 1765; and it soon grew into friendship.

"At this distant period, I have a pleasing recollection of his candour, spirit, patriotism and philanthropy.

"In a longer continued existence on this earth, than was allotted to him, I have endeavoured, as well as I could, to aid the cause, in which his heart was engaged, by asserting and maintaining the liberties, for which he would have been willing to share in all the distresses of our revolution, and, if necessary, to lay down his life.

"It soothes my mind, to bear this pure testimony to departed worth.

"May divine goodness graciously bestow on his relations a plentiful portion of consolations.

"Thy generous exertions to inform thy fellow citizens, and to present thy country before the world in a justly favourable light, will be, I firmly believe, attended with the desired success.

"With every respectful consideration, I am thy sincere friend,

"JOHN DICKENSON.

"*Wilmington, the 25th of the 1st month, 1805.*"

CATALOGUE.

OF NEW PUBLICATIONS IN THE UNITED STATES, FOR APRIL, 1808.

Sunt bona, sunt quædam mediocria, sunt mala plura.....MART.

NEW WORKS.

No. 1, of the Minor Novelist: containing Emily Hammond, Clement and Agnes, and Frederick, a Fragment. 18mo. pp. 36. Price 12½ cents, in blue covers. Boston and Troy, (N. Y.) Wright, Goodenow & Stockwell.

Ruin or separation from Anti-Christ. A sermon, preached at Byfield, April 7, 1808, on the annual fast in the commonwealth of Massachusetts: by Elijah Parish, D. D. Minister of Byfield. 8vo. stitched, pp. 24. Newburyport, E. W. & W. B. Allen, printers, 1808.

A Letter to the hon. Harrison Gray Otis, a member of the Senate of Massachusetts, on the present state of our national affairs; with remarks upon Mr. Pickering's letter to the governour of the Commonwealth. By John Quincy Adams. 8vo. stitched, pp. 32. Boston, published by Oliver & Munroe, 1808.

Interesting Correspondence between his excellency governour Sullivan and col. Pickering; in which the latter vindicates himself against the groundless charges and insinuations made by the governour, and others. 8vo. stitched, pp. 32. Boston, printed by Greenough & Stebbins. 1808.

The Elements of English Grammar. By Adoniram Judson, jun. A. B. 12mo. pp. 56. Boston, printed by Cushing & Lincoln. 1808.

A Sermon, preached at Trinity Church, in Boston, on the Fast Day, April 7, 1808. By J. S. J. Gardiner, A. M. Rector of Trinity Church. 8vo. stitched in blue, pp. 22. Boston, printed by Munroe, Francis, & Parker. 1808.

An accurate report of the argument on a motion for an attachment against Baptis Irvine, editor of the Whig, for a contempt against the court of Oyer and Terminer, for Baltimore county. By A. C. Hanson, one of the Counsel for the State. Baltimore, Jacob Wagner.

A Sermon, delivered at the request of the Ladies' Society, instituted for the relief of distressed women and children, in the city of Albany, Jan. 10, 1808. By the Rev. Frederick Beasley, M. A. Rector of the Episcopal Church in said city. Price 25 cents.

Vol. 2, of the Trial of Col. Aaron Burr, on an indictment for treason.

The Military Companion, being a system of Company discipline, founded on the regulations of Baron Steuben, late Major-General and Inspector General of the army of the U. S. Containing the manual exercise, &c. together with duty of officers and privates. Designed for the use of the Militia. Newburyport, W. & J. Gilman. Price 25 cents.

A Discourse, delivered in the church in Hollis street, April 13, 1808, at the interment of the Rev. Samuel West, D. D. late pastor of said church. By John Lathrop, D. D. pastor of the Second Church in Boston. To which is added, A Biographical Memoir of the Rev. Dr. West, written and published at the request of a committee of the Society in Hollis street, Boston. By the Rev. Thomas Thacher, A. M. A. A. S. of Dedham. 8vo. pp. 38. Boston, Belcher & Armstrong, printers. 1808.

Practical questions on English Grammar, to be answered by those, who study Murray's abridgment; to which are added some directions for parsing. By the Rev. Timothy Alden, jun. pp. 36. Boston. Manning and Loring.

NEW EDITIONS.

Considerations on the causes, objects, and consequences of the present war, and on the expediency, or the danger of peace with France. By William Roscoe, Esq. late member of the Parliament for Liverpool. From the fourth English edition. Philadelphia, Birch & Small.

An enquiry into the causes and consequences of the Orders in Council, and an examination of the conduct of Great Britain, towards the neutral commerce of America. By Alexander Baring, Esq. member of Parliament. New-York, Alsop, Brannon & Alsop. Price 50 cents.

Corinna, or Italy : by Madame de Stael Holstein. In 2 vols. 12mo. Boston, printed for Farrand, Mallory, & Co.

A pocket dictionary of the Law of Bills of Exchange, Promissory Notes, Bank Notes, Checks, &c. with an appendix, containing abstracts of acts and select cases, relative to negotiable securities, analysis of a count in assumpsit, tables of notarial fees, stamps, postage, &c. By John Irwin Maxwell, Esq. of the honourable society of the Inner Temple, author of "The Spirit of Maritime Law," &c. With many additions, for the use of the American merchant. 12mo. pp. 251. Philadelphia, published by William P. Farrand & Co. and in Boston by Farrand, Mallory & Co. 1808.

Observations on Abortion ; containing an account of the manner in which it takes place, the causes which produce it, and the method of treating or preventing it. By John Burns, lecturer on Midwifery, and member of the Faculty of Physicians and Surgeons in Glasgow. First American edition. Small 12mo. pp. 151. Troy, N. Y. printed by Wright, Goodenow and Stockwell, and sold by them at the Rensselaer bookstore, and at their bookstore in Boston. 1808.

A treatise on contracts, within the jurisdiction of Courts of Equity. By John Newland, of the Inner Temple, Esq. barrister at law. 8vo. pp. 543. Published by William P. Farrand, Philadelphia, and Farrand, Mallory and Co. Boston. 1808.

Horæ Juridicæ Subserivæ : a connected series of notes, respecting the geography, chronology, and literary history of the principal codes and original documents of the Grecian, Roman, Feudal, and Canon law. By Charles Butler, Esq. of Lincoln's Inn. With additional notes and illustrations, by an eminent American civilian. 8vo. pp. 136. Philadelphia, published by William P. Farrand and Co. and Farrand, Mallory and Co. Boston. 1808.

A world without Souls. Third Ame-

rican edition. 12mo. pp. 106. Boston, Manning and Loring. 1808.

The Histories of Greece, Rome, and South and North America; designed for the use of schools. 12mo. Belcher and Armstrong.

WORKS IN THE PRESS.

W. Pelham has in the press, a system of Notation, representing the sounds of alphabetical characters, by a new application of the accentual marks in present use, with such additions as were necessary to supply deficiencies.

Messrs. Lincoln & Edmands, No. 53, Cornhill, have now in the press, Essays to do good. By the Rev. Cotton Mather: revised and improved, by the Rev. George Burden. In one vol. 12mo.

William Blagrove has in the press, and will shortly publish, a chaste collection of Amatory and Miscellaneous Songs; designed chiefly for the ladies. To which will be added, in an appendix, a selection of the most popular songs of the present day. To be embellished with a frontispiece. Price 1 dollar.

Farrand, Mallory & Co. have in the press, Walker's key to the classical pronunciation of Greek, Latin and Scripture proper names.

Farrand, Mallory & Co. have also in the press, Buonaparte's last campaigns in Prussia, Saxony, Poland, &c. ornamented with engravings, exhibiting the likeness of Buonaparte, king and queen of Prussia, and emperor of Russia. A translation of this work, by Samuel Mackay, A. M. is now completed.

Oliver and Munroe of this town, have in the press, An Address to young Persons. By Richard Watson, Lord Bishop of Landaff, to be comprised in one volume 18mo of about 100 pages.

Greenough and Stebbins of this town, have commenced printing an 8vo. edition of the Holy Bible. The work will be completed by the first of December next.

WORKS ANNOUNCED.

Lincoln & Edmands will shortly put to press, Mason's Spiritual Treasury for the Children of God; being a Reflection for each morning and evening in the year, from select texts of Scripture, 2 vol. 12mo.

Ephraim C. Beals, Boston, proposes publishing by subscription, the *Beauties of the Poets*: being a collection of Moral and Sacred Poetry, from the most eminent authors. Compiled by the late Rev. Thomas Janes, of Bristol, England. The work to be comprised in one vol. 12mo. containing near 300 pages, and delivered to subscribers at one dollar, in extra boards.

Col. Ir. Amelot de Lacroix has prepared for the press, a new elementary work, entitled *Modern French Tactics*, or *Military Instructions*, for the officers of all grades, from a subaltern to a major-general. Now translating into English, by Samuel Mackay, A. M. late captain in the U. S. army. This work will be comprised in one volume octavo, and contain about five hundred pages. It will be divided into five distinct parts, and be ornamented with suitable plates to illustrate the different attitudes, motions and evolutions, which will render the whole intelligible to those officers, whose avocations deprive them of leisure and op-

portunities to make deeper researches; price to subscribers 2 dollars.

Peter Varon, Teacher of the French, English and German Languages, Boston, proposes publishing by subscription, *Le Guide Fidele de la Langue Francoise and Angloise*, or a *Faithful Guide to the French and English Languages*. The work to consist of two volumes, octavo; containing together about six or seven hundred pages, closely printed. The price to subscribers will be 5 dollars in boards, or 6 handsomely bound. The proof sheets of the French will be carefully revised and corrected by a judicious person thoroughly acquainted with the language.

James P. Parke, of Philadelphia, proposes publishing by subscription the *History of the Rise, Progress and Accomplishment of the abolition of the African Slave Trade*. By Thomas Clarkson, M. A. author of the *Portraiture of Quakerism*, and several other works. To be printed in 2 thick vols. 12mo. price 3 dols. per set.

INTELLIGENCE.

LITERARY AND MISCELLANEOUS.

MR. WEST'S CELEBRATED PICTURE.

DEATH ON THE PALE HORSE; OR, THE
OPENING OF THE SEALS.

*From a sketch, by B. WEST, ESQ. President
of the Royal Academy.*

Revelations, chap. vi. 7, 8. "And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse, and his name that sat on him was DEATH. And hell followed him: and power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth."

THE class of subjects, to which this noble sketch belongs, cannot, with propriety, be denominated the historical; as such, therefore, the same principles of criticism are not to be employed in our examination of it: it belongs to an order of composition, which embraces the loftier

subjects of fancy, and the divine flights of inspired poetry; in a word, those subjects, which, having their basis in Revelations, are of a class, to which the most exalted imagination can scarcely expect to rise.

This subject is intended to express the triumph of death over all things, by means of that variety of human calamities and mortal sufferings, which pestilence, famine, and the sword, together with the vices of man himself, have introduced into the world.

Its object is to express universal desolation; to depict all the methods, by which a world may be destroyed.

To bring out the subject of this composition, Mr. West has divided it into three parts. The fore

ground contains a group, extending nearly half the length of the canvass, in which are seen death by pestilence, famine, and despair, and by almost every means, which terminate existence in all ages and sexes.

In the second group, we behold lions, men, and horses, in combat with each other, terminated with a furious bull, tossing men and dogs in the air.

The third group rises from the centre of the picture. It is the King of Terroures himself, on his pale horse. On his head is a crown, denoting his sovereignty over all things. His horse is without reins, and his uplifted arms scatter the shafts of death in all directions around him. His form, in the language of Milton, is 'without form.' It is dissolving into darkness, it is in awful and terrible obscurity, all the legions of hell are in his train; they are seen in the opening perspective, and terminate the distances almost in the immensity of space. On the fore ground is a serpent, his head bruised with a stone, which indicates his death from the hand of man: near the serpent is the dove mourning over his dead mate.

In the back ground, we behold the rage of battle, by sea and land, whilst the elements are convulsed by earthquakes, thunder, and vivid lightning. The eagle is seen on his wing, pursuing and destroying the feathered race; whilst the general colour of the picture denotes an atmosphere, filled with every thing noxious and pestilential.

Such is the description of a picture, which has attracted the notice of the community of arts throughout the civilized world, and upon which an eminent writer, whilst it was upon exhibition in the Louvre at Paris, has passed the following

praise, which deserves to be recorded for its equal elegance and justness.

After reviewing the composition at large, he concludes, "This is the most difficult of subjects, which the pencil of man could undertake; but the painter has WILLED it, and it has been DONE."

LAFON'S MAP OF THE ORLEANS TERRITORY.

In 1806, B. Lafon, a geographer and engineer, at New-Orleans, published *A general Chart of the Orleans Territory, comprehending also West-Florida, and a part of the Mississippi Territory*. The explanations are in the French language, and the whole executed from the most recent observations. The author states, that a considerable portion of his materials are quite new; such, for example, as the courses of the Mississippi, which were finished in 1806, as well as those of the Alabama, Mobile, Pascagoula, Tangipao, Mitalebani, Ticfoha, Amite, Washita, Yazoo, and their different ramifications with the Mississippi; as also the Pearl, Red, and Sabine rivers.

This map exhibits all the country on the gulf, from Pensacola to the Sabine inclusive; which, computing the longitude of the former to be $89^{\circ} 45'$ W. from the meridian of Paris, and the latter to be $96^{\circ} 31'$, makes an extent of almost seven degrees of longitude. And it embraces the whole space from the south point of the Mississippi, which is its extreme termination on the side of the ocean, in lat. N. 29° , to the parallel of 33° , which is considerably to the northward of Tombigbee fort, the Yazoo mouth, and the settlement of Natchitoches; making four degrees of latitude.

This piece of geography is handsomely executed ; and is, doubtless, the most correct and instructive display, that has ever been made of those regions. We announce it, therefore, with pleasure ; but at the same time, with an expression of our regret, that it is not accompanied with sufficient explanation of their physical geography, nor of their statistical condition.

PRICE AND STROTHER'S MAP OF
NORTH-CAROLINA.

The year 1807 has added another important map to our geography. By the labours of Jonathan Price and John Strother, a map of the state of North Carolina has been compiled, the first, it is said, from actual survey. It includes the whole of its extensive and peculiar coast on the Atlantick ocean, from the Virginian line, a little north of Currituck inlet, to the South Carolina boundary, at Little River inlet. But the new discoveries, made under the auspices of the national government, which have been published by virtue of a resolve of Congress, dated 2d of March, 1807, seem not to be comprehended in it. This is probably owing to their having been made after the map was put into the engraver's hands.

From its extreme point of east-longitude at Cape Hatteras, in about 75° 50' W. from Greenwich, this commonwealth extends to the 84th, or thereabout, on the westernmost part of its supposed junction with Tennessee, beyond the *Iron, Bald, Walnut,* and *Smoaky mountains*, in which the territorial line is not fully ascertained. The civil divisions into counties are distinctly marked, and coloured. And the roads, rivers, towns, places of publick worship, villas, hills, and swamps, are

so minutely marked, that the map may be deservedly ranked among the most instructive publications of this class. The engraving and printing was performed by the Harrisons of Philadelphia.

SOUTHERN SHRUBS BECOMING ACCLIMATED TO NORTHERN SITUATIONS.

William Bartram, who in 1793 published *Travels made through North Carolina, South Carolina, Georgia, East and West Florida, the Cherokee, Creek, and Chactaw Countries*, in 1773, added thereby much to our knowledge of the plants and animals of North America. This man of original observation, of modest merit, and unaffected manners, cultivates at his beautiful villa, on the western banks of the Schuylkill, near Philadelphia, a number of the vegetables which he found during his southern excursions. Among others, he may be considered as having already naturalized the superb *Franklinia*, a native of the country near the Altamaha, to the severity of a Pennsylvania winter. The cucumber tree too, a fine species of *magnolia*, grows to a stately size in his grounds. This interesting man is son to the celebrated botanist, John Bartram, who contributed much to the scientific character of his country, by the collections in natural history which he made, and by his correspondence with Peter Collinson and Charles Linnæus. The present proprietor now inhabits the house built by his father, over one of the windows of which is this inscription, expressive of the sense of devotion, which was felt by that zealous cultivator of natural history.

His God alone Almighty Lord,
The only one by him ador'd. 1770.

MINERALOGICAL NOTICES FROM
KENTUCKY.

The following information concerning a mineral water near Harrodsburg, and a remarkable stratum of mill-stone rock on a branch of the Kentucky River, is taken from Mr. Samuel P. Demaree's letter to Dr. Mitchill, dated Danville, February 6, 1808.

"Half a mile south of the courthouse in Harrodsburg, there is an acidulous spring of some note. It was discovered, as you have probably heard, in the autumn of 1806. What are the peculiar properties which distinguish this water from that of common springs, is a matter of some dispute among our chemists. Their difference is the more excusable, because none of them, I think, are possessed of the proper apparatus and tests by which to ascertain the qualities of the water. Its effects are favourable in colicks, rheumatisms, ophthalmias, cutaneous disorders, &c. but pernicious in consumptive cases. The water itself is extremely transparent and sparkling; taste brackish; when boiled off, it leaves a white powder, said to be Epsom salt; when drank, it lies easy on the stomach, is greatly diuretick, and frequently cathartick. Nearly three miles south-east of the above spring there is an old deer lick, in which a well has been sunk, of perennial water. Of this cattle are very fond. I have seen horses run nearly half a mile, cross two flush streams of common rain water, drink at this well, and return immediately back. Cows having access

to it, fatten on very thin pasture. About this well there is clay of a tough consistence, streaked white and blue. An analysis, I hope, would prove it valuable for manufacturing earthen ware.

"On Red River, a head branch of the Kentucky, a very curious kind of rock is found. It seems to have been formed by the concretion of innumerable pebbles, of all figures and many colours. What may be the cementive quality of the pebbles themselves, or rather of the water, or something else which has passed through them, I am not able to determine. The rock is manufactured into excellent mill-stones."

AMERICAN TOURMALINE.

This mineral is well known for its singular property of becoming electrical merely by being warmed. It has, therefore, excited the attention of the electrician, as well as of the chemist and mineralogist. Mr. Godon, a distinguished cultivator of the physical sciences, from Paris, and now in this town, has discovered tourmalines in several places which he has visited; and they may now be considered as existing in the neighbourhood of New-York and Philadelphia, in some districts of Massachusetts, at Georgetown, in Columbia, and, above all, in New-Hampshire, whose mountains can easily furnish tourmalines enough for all the mineralogical collections in the world. Many of them consist of long black crystals, united to quartz, and possessing very much the appearance of schoerl.